

AN

Ethnographical Hand-book

FOR THE

N.-W. PROVINCES AND OUDH.

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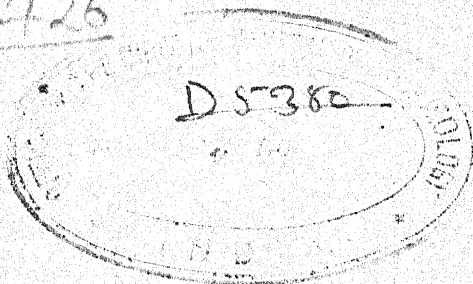
By WILLIAM CROOKE, B. A.,

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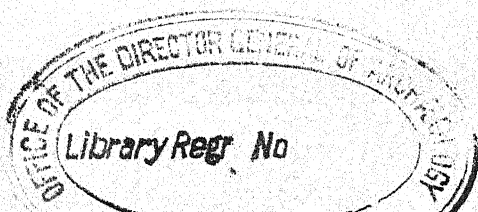
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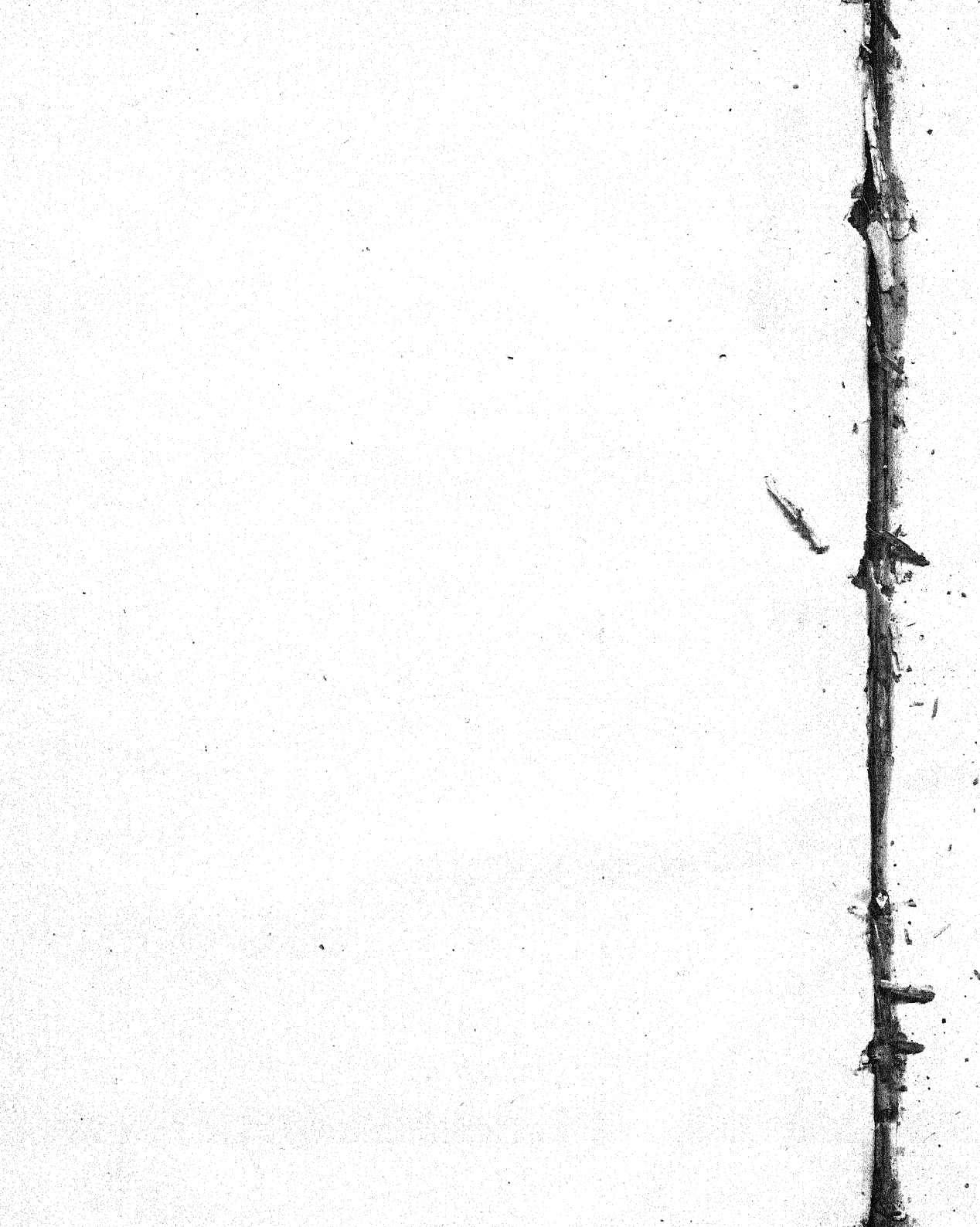
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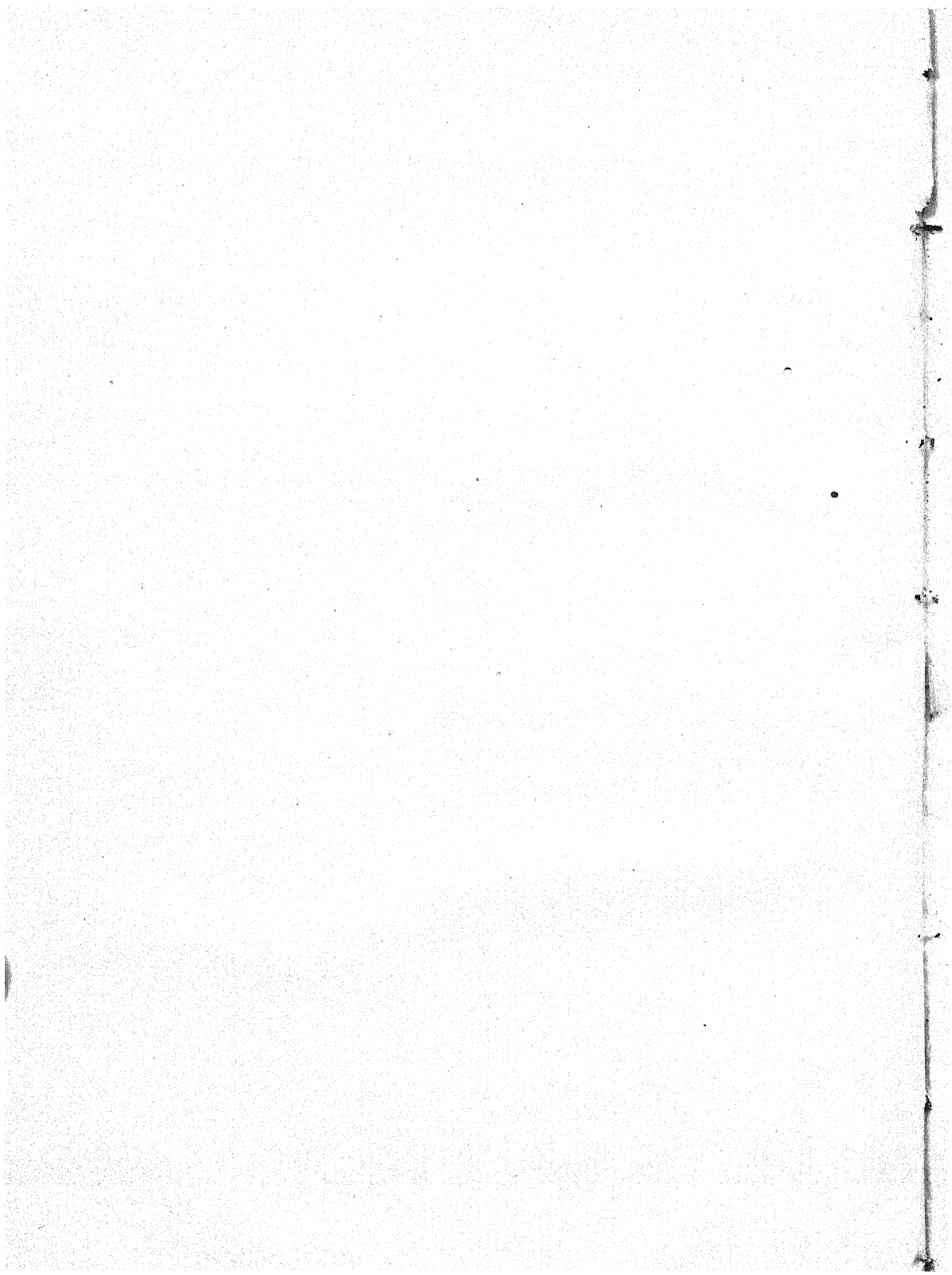


PREFACE.

THIS collection of notes on the castes of the North-Western Provinces and Oudh, is the result of several years' study of the special literature of the subject. As it is most improbable that, in the scanty leisure at the disposal of the District Officer, I shall be able to carry out my original intention of preparing a complete Ethnographical Glossary for the Province, I have now put these notes into order in the hope that they may be of some use to the officers engaged in the approaching Provincial Census. As Mr. Sherring's great work on Hindu Tribes and Castes is in every official library, I have not used it in preparing this manual. I have grouped allied castes under general heads and added a tribal index which will, I hope, facilitate reference. I have given, as far as possible, complete references to the authorities on which the book is based.

MIRZAPUR, N.-W. P.,

The 12th June 1890.



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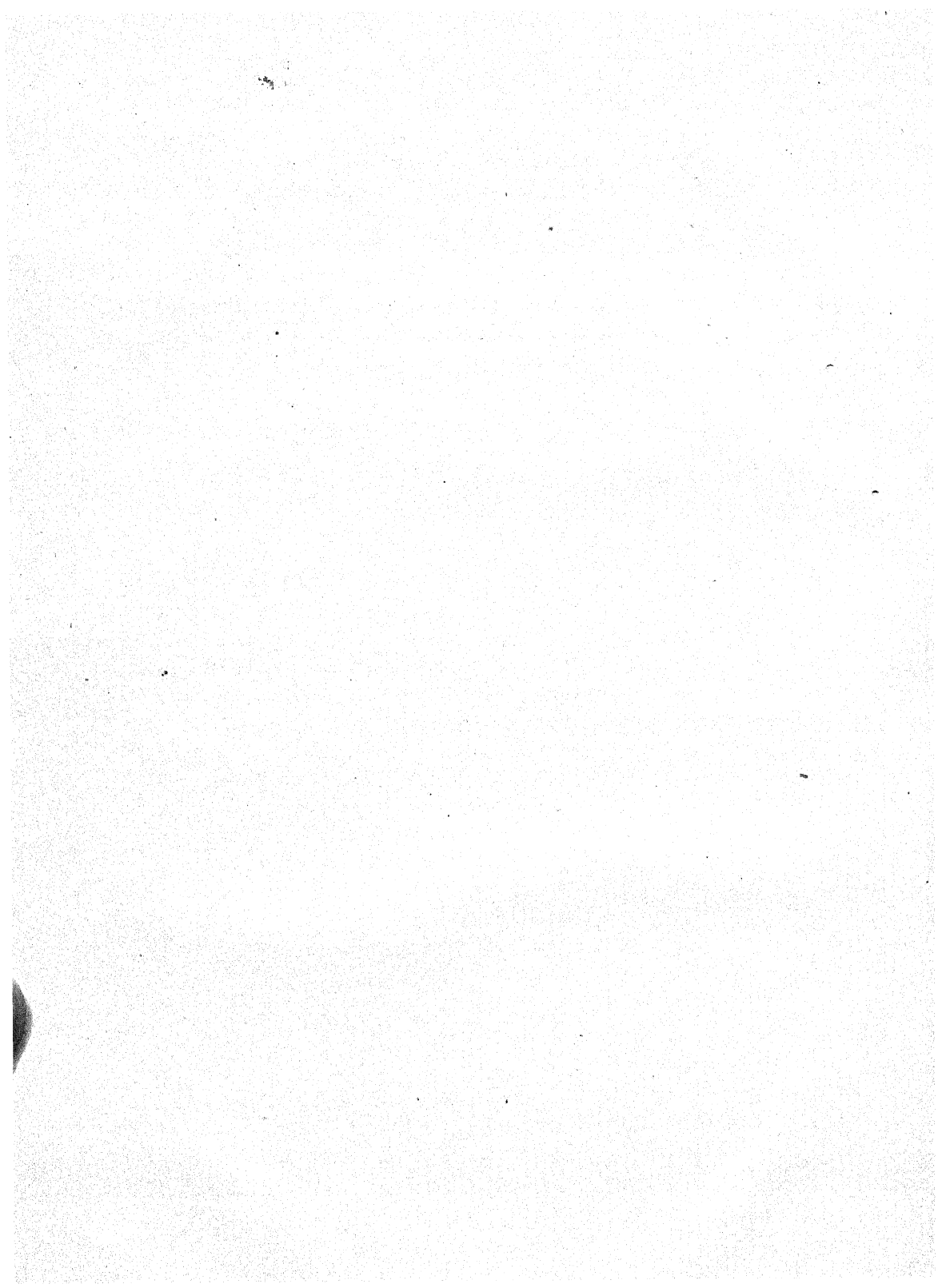
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INDIA.

AN ETHNOGRAPHICAL HAND-BOOK FOR THE N.-W. PROVINCES AND OUDH.

Abhar.—A caste found in Etáwah and other districts of the Agra Division: "they resemble Ahírs, and are courageous, athletic and good cultivators."¹ They are probably the same as the *Ahars* (*q.v.*):

Achâraj.—[Skt. *Āchārya*, a religious guide] another name for the *Mahábráhmaṇ* (*q.v.*)

Agarí, Agariya.—[*Āgar* Skt. *āgara*, a mine] a term which includes two quite distinct tribes: one a set of saltpetre and saltmakers, and the other a tribe of aboriginal makers of charcoal iron in South Mirzapur. They have numerous and curious religious and social peculiarities. Full details of the processes used in the manufacture of native iron are given by Dr. Ball.²

Ahar.—[Said to be a variant of *Ahír*, but compare *Aheriya*] a tribe partly pastoral and partly agricultural. Their headquarters is the neighbourhood of the river Rámghanga in Bareilly, Moradabad, and Budaun, and in Faizpur Badariya of Etah on the right bank of the Ganges. They are very much mixed up with Ahírs, and it is sometimes not easy to distinguish them; but they are apparently of different origin, and have probably a considerable aboriginal mixture. According to Sir H. M. Elliot³ they smoke and drink with Játs and Gújars, and disclaim all connection with the Ahírs, whom they consider an inferior stock, while the Ahírs repay the compliment. Both claim descent from Yaduvansi Rájput. The Ahírs claim direct descent from Krishna, and say that the Ahars are descended from his cowherd, and that their inferiority is shown by their eating fish and milking cows. Those shown in the Aligarh⁴ lists are probably Aheriyas. In Etah many of their sub-divisions are identical with those of the Ahírs. They have traditions of sovereignty in Rohilkhand,⁵ and possibly enjoyed considerable power during the reign of the Tomars (700 to 1150 A.D.).

Aherí, Aheriya.—[Skt. *Ākhetika*, a hunter: Ibbetson is mistaken in connecting the word with *her*, a herd of cattle] a tribe originally engaged in hunting and fowling. Sir H. M. Elliot⁶ describes them as a branch of the Dhánuks, from whom they are distinguished by not eating dead carcasses as the Dhánuks do. In Aligarh and Etah they are a notoriously criminal tribe, given to dakaitis and road robberies.⁷ In Etah they are proclaimed

¹ Reade *Notes on Castes*, p. 13. ² *Jungle Life in India*, p. 668 sqq. ³ *Supplemental Glossary, s.v.* ⁴ Census, North-Western Provinces, 1881, Form VIII. ⁵ Moradabad Settlement Report, p. 8. ⁶ *Supplemental Glossary, s.v. Dhánuk.* ⁷ Report, Inspector-General of Police, North-Western Provinces, 1867, p. 29: 1868, p. 28.

under the Criminal Tribes Act. They are probably the same as the *Hairi* or *Heri* of the hills. Bázh Bahádur settled a colony of them in the Taráí as guards, and gave them land and the right to certain dues in lieu of a fixed salary. They and some Mewátis settled in a similar way became in latter years a pest to the country.¹

They are perhaps the same as the *Akediya*s of Bijnor, who are described as hunters and classed with the *Khandiya*, *Phandiya*, and *Baheliya*.²

In the Dún, Mr. Williams describes the *Heri* as aboriginal and akin to the *Bhoksa*. They are almost certainly not the same as the *Ahiriya* or *Dahiriya* of Azamgarh, who are wandering cattle-dealers.³ These may be identical with the *Ahírs*. In Gorakhpur,⁴ however, there is a tribe called *Aheliya*, said to be descended from Dhánuks, whose chief employment is the capture of snakes, which they eat.

In the Panjáb⁵ the *Aheri* trace their origin to Rájputána, and especially Jodhpur, and the prairies of Bikanir. "They are vagrant in their habits, but not unfrequently settle down in villages where they find employment. They catch and eat all sorts of wild animals, pure and impure, and work in reeds and grass. In addition to these occupations they work in the fields, and especially move about in gangs at harvest time in search of employment as reapers, and they cut wood and grass, and work as general labourers and on roads and other earthworks." In Etah they have a little nominal cultivation, and work occasionally in the jungles, collecting the gum of the *dhák* tree, and making the platters (*dauna*) used at Hindú feasts. The headquarters of the clan is in talúqa Husain in Sikandra Rao tahsil, Ali-garh district. There they are very well off, but much of their wealth is undoubtedly acquired by plundering expeditions. They go up and down the railway line from the Panjáb to Bengal, Bombay, and Central India. They are one of the most dangerous and determined criminal tribes in the province.

Ahír.—[Skt. *abhíra*, a cowherd.] "Wilford calls the *Abhíra* shepherd kings of the North of India; they were more probably Greeks or Scythians or Parthians along the Lower Indus; traces of the name occur in the *Abiria* of Ptolemy.⁶" They are always conjoined with the *Súdras* as if contemporaneous.⁷ The seven kings of the *Abhíra* dynasty were probably Greek and Scythian princes of Western India.⁸ When the Kattis arrived in Gujarat in the eighth century they found the greater part of the country in possession of the *Ahírs*. One of their leaders, *Aśa*, gave his name to the fortress of *Asírgarh*.

¹ E. T. Atkinson, *Himalayan Gazetteer*, II., 565, 589, 645.

² *Census Report, North-Western Provinces*, 1865, Table IV, 7.

³ *Settlement Report*, p. 100.

⁴ *Gazetteer, North-Western Provinces*, IV, 624.

⁵ Ibbetson, *Panjáb Ethnography*, section 576.

⁶ H. H. Wilson, *Vishnu Purāna*, p. 476.

J. W. McCrindle,

Indian Antiquary, VIII, 140, note.

⁷ *Idem*, 195.

⁸ *Idem*, 475.

The Nepál legend states that the Kirátas obtained possession of the valley after expelling the Ahírs.¹ In the Hindú drama of the *Toy Cart* the successful usurper who overthrows Pálaka, king of Ujjain, is Aryaka of the cowherd caste, and similarly in the Buddhist Chronicles Chandra Gupta is described as a cowherd of princely race.² In Oudh there is a tradition that they are connected with the Bhars, and they attend in great numbers at a fair in the Rae Bareli district still annually held on the spot where two famous chiefs of the Bhars are said to have died in battle.³ Manu⁴ says they are descended from a Bráhma by a woman of the Ambashta or medical class : and the Bráhma Purána says they are from a Vaisya mother by a Kshattriya father. General Cunningham⁵ assumes from the reference to them in Manu that they must certainly have been in India before the time of Alexander, and that as they are very numerous in the eastern districts of Mirzapur, Benares, and Sháhábád they cannot possibly, like the Játas and Gújars, be identified with the Indo-Scythians, whose dominions did not extend beyond the Upper Ganges. At the same time there is reason to suspect their connection with some aboriginal races. One of their sub-divisions, *Kor* or *Kur*, which is a synonym for the *Kamariya* of the Central Duáb, is connected by Nesfield⁶ with the *Kols* of the Vindhyan plateau. In Oudh, the *Bharawniya* sub-division does not permit its women to wear nose-rings or glass bracelets as a sign of mourning for the so-called Bhar chiefs Dál and Bal, who were killed in the invasion of Ibrahim Sharqi of Jaunpur, and Ahírs still offer milk at the tomb of Dál at Dálmau. From this, General Cunningham argues that the Bhars are only a branch of the great Ahír tribe.⁷ In Mainpuri, again, the *Kamariya* branch have a fair at the village of Paindat, where a festival is held on Sundays in the light fortnight of Asárh and Mágh, and offerings are made to a Bráhma hero having the same name as the village, to an Ahír called Jagaiya, and to a nameless Dhánuk before whose platform young pigs are sacrificed.⁸ At the same time some of the divisions have traditions of a higher descent.

In Bulandshahr they claim descent from Chauháns.⁹ The Rohilkhand branch say they came from Hánsi Hissár about 700 years ago. In Gorakhpur the *Bargaha* clan provide wet-nurses in Rájpút families,¹⁰ and another division call themselves Ját and claim descent from Bharatpur,¹¹ and assert that they are Kshatriyas. There is, again, a very close connection between the *Dauwa* sub-division and the *Bundelas*, for whom they provide wet-nurses.¹² To the east they have a story that they were once Vaisyas and were degraded for castrating their cattle :¹³ and in Azamgarh¹⁴ the *Gudl* sub-division say

¹ E. T. Atkinson, *Himalayan Gazetteer*, II, 364.

III, 283, *sqq.*

³ J. C. Williams, *Oudh Census Report*, p. 100.

⁵ *Archæological Reports*, II, 81.

⁶ *ports*, XI, 60.

⁸ *Census Report*, 1865, I, App. 77.

⁹ *Eastern India*, II, 467.

¹⁰ Buchanan, *Eastern India*, I, 169.

¹¹ *Idem*, I, 169.

² Wheeler, *History of India*,

X, 15.

⁷ *Brief View*, 106.

⁹ *Idem*, app. 21.

¹⁰ Bucha-

¹² *Gazetteer, North-Western Pro-*

¹⁴ *Settlement Report*, p. 33,

they were once Kshatriyas and ruled the country. Similarly, in Mainpuri they claim descent from Rána Katíra of Mewar, who had been driven from his own country by an invasion of the Muhammadans and took refuge with Diggál Rája of Mahában, whose daughter his son, Kánh Kunvar, subsequently married, and by her became the ancestor of the tribe of *Phátak* Ahírs.¹ They are the highest clan in that part of the country, and there is a ridiculous legend in explanation of their name that Rána Katíra was attacked by the king of Delhi, and that out of the twelve gates (*phátak*) of his capital only one held out to the end. "When the enemy had retired the Rána, to commemorate the signal bravery shown by the guard of the twelfth gate, issued a decree that they and their descendants should be forever designated by the name *phátak*."² The Ahírs in the western part of the province show little signs of admixture with aboriginal races; but the Oudh traditions combined with the physique of the Ahírs in that province and in the eastern part of the North-Western Provinces render their admixture with races such as the Bhars and Kols possible, if not probable.

Sir H. M. Elliot³ describes their distribution: "We find them in great numbers in the southern parts of the Delhi territory, from Rewári to the borders of Mewát to the Bikanér frontier in a tract of country known under the name of Bighoto. A dense population of Ahírs (*Tiklúwála*) will also be found in a line extending from the Káli nadi in the neighbourhood of Mahrera to near Bímameyu on the Jumna, and from Salimpur-Majhauili in Gorakhpur to Singrauli in Mirzapur," in which district pargana Ahraura takes its name from them.

There are three main subdivisions *Nandbans*, *Jadbans*, (*Yaduvans*) and *Guádbans*, which acknowledge no connection except being all Ahírs. The Oudh Ahírs are generally *Guádbans*, which tribe also extends towards Benares. The *Nandbans* prevail in the Central Duáb, and the *Jadubans* in the Upper Duáb and neighbourhood of Mathura. They all practice widow marriage and the levirate like Gújars and Játs. The Ahírs of the Central Duáb deny this, but the fact is not doubtful. In the neighbourhood of Delhi they eat, drink, and smoke not only in common with Játs and Gújars, but even with Rájputés. In other places, however, Rájputés indignantly repudiate all connection with them. Rája Lachhman Sinh⁴ calls them *Súdras*: he regards the *Yaduvans* subdivision as a branch of the *Nandbans*, who claim descent from Nanda, the adoptive father of Krishna. Of these tribes there are numerous subdivisions.⁵ In popular belief they are not to be

¹ F. S. Growse, *Mathura*, p. 252.

² Mainpuri, *Settlement Report*, p. 23.

³ *Sup-*

plemental Glossary, s.v.

⁴ Bulandshahr, *Memo.*, p. 170.

⁵ See Sir H. M. Elliot, *Glossary*, s.v. Buchanan, *Eastern India*, II, 467 sqq. *Idem*, I, 169. *Gazetteer, North-Western Provinces*, I, 268. Mainpuri *Settlement Report*, 23.

trusted : like Gadariyas and Gújars, they are proverbially fond of a wild country—

*Ahr, Gadariyá, Gújar,
Yé tñon cháhen újar ;*

and in some parts of the country they have a reputation for cattle-stealing, particularly in Gorakhpur, Gházipur, and the Himálayan Taráí.¹

[Sir H. M. Elliot, *Supplemental Glossary, s.v., Ibbetson, Panjáb Ethnography*, section 493.]

Ahiwási.—[Skt. *ahi*, snake, *vása*, dwelling] a clan found in Mathura and Mewát, who claim to be Bráhmans, but local jealousy denies them the honour. The only body of them on the east of the Jumna furnishes the hereditary Pandas of Rirha in Mahában, which is one of the wealthiest of the Mathura shrines. Another story makes the mother of the tribe a Chamár woman : “They are a race well-marked by several peculiarities. In appearance they are easily distinguished, the men by their head dress and the women by their way of wearing their hair. Their favourite occupation is the carrying trade. Trading in their own carts, they carry salt from Rájputána all over Northern India, bringing back sugar and other commodities in return. The better-off trade with their own money, and in fact the heads of the community are very fairly comfortable, and their villages are remarkable for the number of good masonry houses. At the same time these distant journeys keep the male population absent from the villages for months at a time, and the tilling of the fields is left entirely to the women. It is natural, therefore, that easily as an Ahiwási may be recognised by his appearance and his village by the number of carts, cattle, and masonry houses, so his fields may be told by their slovenly and careless cultivation. The Ahiwásis complain bitterly of the havoc the network of railways now spreading over the country is playing with their old occupation.”² Growse³ notes that they have as many as 72 subdivisions, the two principal of which are *Digkiya* and *Bajrávat*. Their first home is said to have been the village of Sunrakh, which adjoins the Kálimardan Ghát at Brindaban.

Arakh.—As well as the *Moti* or *Motiýá* appear to be a branch of the great *Pási* or *Rájpási* tribe.⁴ Their occupation is village service and cultivation. They are found in every district of the Allahabad division except Jaunpur ; Benares except Mirzapur and Ballia ; Lucknow except Bara Banki, and Rae Bareli except Sultánpur ; also in Hardoi, Gonda, Meerut, Cawnpore, Farukhabad, Etáwah, Sháhjahánpur, and Pilibhít districts.⁵ In Cawnpore they divide themselves into seven clans : *Arakh*, *Khagár*, *Khidmatiya* (the only name used now) *Guár*, *Báchhar*, *Chobdár*, *Adhrij*, the last, being descended

¹ *Report, Inspector-General of Police*, 1868, 106 ; 1870, pp. 83-86 ; 1871, p. 96(a).

² Muttra, *Settlement Report*, p. 32.

³ Mathura, *Memo.* 10, s.g.

⁴ Williams, *Oudh Census Report*, p. 95.

⁵ *Census, North-Western Provinces*, 1881, Form VIII-B.

from a Bráhmaṇ, is of the highest degree.¹ They once were powerful in Hardoi, whence they were expelled by the *Janwár* Rájputs.²

Atishbáz.—[Pers. *átish*, fire, *báz* (*bákhṭan* or *bázídan*, to play)] a maker of fireworks; one of the occupational castes.

Attár.—[*'itr*, perfume] a maker of perfumes and essences: one of the occupational castes.

Audhiya.—[*Avadh*, Skt. *ayodhyá*, Oudh] a criminal tribe in Fatehpur: they deal largely in counterfeit coin and false jewellery: they never join in crimes of violence. They wander over India as faqírs, their journeys commencing generally in June and ending in April, but they are sometimes two or three years away³. If a member of the caste is imprisoned he is excommunicated.⁴

Badhak, Badhik.—[Skt. *vadhaka*, a murderer] a vagrant criminal tribe of the western districts closely allied to the *Báwariyas*, (*q.v.*). According to Shakespeare's account of them⁵ they were originally outcastes of Musalmán as well as of Hindú tribes, the majority, however, being Rájputs. One of their specialities is disguising themselves as Bráhmans and Bairágis, and associating with pilgrims returning from the Ganges, for whom they perform mock religious ceremonies, and stupify with *dhatúra* or thorn-apple and rob.⁶ Their special deity is Káli, to whom they offer goats as the *Báwariyas* do. They eat game and fowl animals, such as foxes, jackals, and lizards. They believe that the use of jackal meat fortifies them against the inclemencies of winter.⁷ They were in the habit of making plundering expeditions, and before starting shares in the booty were allotted, a special share being given to the widow and children of any person killed or dying during the expedition. A writer in the *Asiatic Journal*⁸ states that after the sacrifice they used to pray, "If it be thy will, O God! and thine, O Káli! to prosper our undertaking for the sake of the blind and the lame, the widow and the orphan that depend on our exertions, vouchsafe, we pray thee, the cry of the female jackal on our right." One of the most famous exploits of Badhik dakaites was the murder of Mr. Ravenscroft, the Collector of Cawnpore, of which Sleeman gives an account.⁹

An attempt was made some years ago to reform them by establishing a settlement of them in the jungle near Gorakhpur; but the result has been very unsatisfactory.¹⁰ They are habitual manufacturers of illicit spirits, of

¹ *Settlement Report*, p. 18.

² *Oudh Gazetteer* I 277.

³ *Report, Inspector-General, Police, North-Western Provinces*, 1868, pp. 42, 46 111.

Idem, 1869, p. 128.

⁴ *Gazetteer, North-Western Provinces*, VIII, Pt. III, 44.

⁵ *Asiatic Researches*, XIII,

282. ⁶ *Report, Inspector-General, Police, North-Western Provinces*, 1869, p. 121 sqq.

⁷ *People of India*, III, 113.

⁸ *3rd Series*, I, 467, sqq., III, 186, sqq.

⁹ *Journey through Oudh*, I, 112.

¹⁰ *Report of Inspector-General, Police, North-Western Provinces*, 1867, p. 114; 1868, p. 50; 1870, p. 21C; 1871, 41B, sqq.; *Gazetteer, North-Western Provinces*, VI, 361.

which they are exceedingly fond. The tribe is of very mixed origin, and closely allied to Kanjars, Sânsis, and similar vagrants : even now it is a sort of Cave of Adullam for vagrants and bad characters of other tribes.

Bâdi.—[Skt. *vâda*, talking] a clan found in small numbers in Bijnor and Muzaffarnagar, where they live by cultivating, dancing, and singing.¹ In the hills he is classed with Doms. He sings, plays on various instruments, begs from door to door, and lampoons people who do not give him alms. He also snares fowl and fish.²

Bâdiphûl.—A small tribe of oilmakers in the Himalayan Tarâi.

Baheliya.—[Skt. *vyâdha*, one who wounds, rt. *vyadh*, to pierce. Nesfield's derivation from *bahri*, a falcon, is unlikely ; but this, too, is traced to the same Sanskrit root] the hunting and fowling class : like the *Chiriyamâr*, they are probably a branch of the great Nat or Kanjar race. In the hills³ the Doms of the *Bâdi*, *Dholi*, and *Hurkiya* subdivisions, who take to snaring animals for a livelihood, call themselves Baheliya. The Census shows them in every district of Meerut, Agra, Rohilkhand, Allahabad, Benares, Lucknow, Sitapur, Fyzabad, Rae Bareilly, Jhânsi (except Lalitpur) and Kumaun (except Garhwâl) Divisions. In the Central Duâb, especially Mainpuri, they have a very bad reputation. They are said⁴ to commit heavy burglaries with the connivance of domestic servants, and occasionally amalgamating with the Aheriyas of Etah and Aligarh to commit depredations along the railway. But here they are undoubtedly confounded with the *Beriya* or *Sânsi*, who is of quite a different tribe. The Bahelias to the east of the province are a fine, active, athletic set of men, keen hunters, and open and independent in their manners. They have certainly a great deal of non-Aryan blood, and the clan is probably made up of many different elements. They say they are a sub-division of the Pâsis.

Bahrûpiya, Bahurûpiya.—[*Baha*, many ; *rûpa*, appearances] the actor or mimic class, a branch of the Nats (*q.v.*).

Bâjgî.—[*Bajânâ*, to play an instrument] a tribe of musicians : according to Census of 1881 found only in Dehra Dûn : classed by Nesfield with the Nats.

Balâhî.—A small tribe of brickmakers found in Aligarh, whom Nesfield joins with the Kumhâr.

Bândî.—A small tribe living as drummers and birdcatchers in the Himalayan Tarâi : one of the occupational castes who live by catching live birds for sale : Nesfield includes them in the Banmânush.

¹ Census Report, North-Western Provinces, 1881, Form VIII-B.
Himalayan Gazetteer. III, 277 sq.

² Atkinson,
³ Atkinson, Himalayan Gazetteer, III, 279.

⁴ Report, Inspector-General, Police, North-Western Provinces 1868-81-84.

Banjárá.—[Skt. *banijya-kára*, merchant : Shakespeare's derivation from Pers. *biranjár*, rice-carrier, is as Sir H. M. Elliot¹ shows untenable.] But he argues that the word must be of higher antiquity than the Persian connection with India, as they are referred to as addicted to cock-fighting in one of the stories of the *Dása Kumára Charitra*. But in the first place the date of Dandin's work is now put as late as the 11th or 12th century, and as Professor E. B. Cowell² observes, in the printed text, there is no mention of Banjárs by name. Dandin no doubt had Banjárs in his mind ; but he cannot be quoted as an authority for the use of the word. The theory that the word may be connected with *ban*, Skt. *vana*, a forest in some such sense as "forest wanderer,"³ or "clearer of the forest"⁴ is of course untenable] a tribe of carriers of grain and other commodities by means of pack-animals. Some are mere wanderers and others more or less settled along the base of the lower Himálayas from Hardwár to Gorakhpur. In this part of the country their traditions point to a very early settlement as in Bareilly, where they are said to have been expelled by the *Sanghára* Rájputs.⁵

In the Dún they have a story that they attended to the commissariat of the Pándavas after their exile from Hastinapur, and were the founders of Deoband in Saháranpur⁶. There is no question that they are made up of various elements as Sir Alfred Lyall describes them in Central India "made up of contingents from various other castes and tribes, which may have at different times joined the profession."

Sir H. M. Elliot⁸ classes them into five great tribes : the *Turkiya*, with 36 subdivisions, who claim to have emigrated from Multán to Badli Tándá near Moradabad under Rustam Khán ; the *Baid*, with eleven subdivisions in the neighbourhood of Pilibhít and Kant, to which places they claim to have come from Bhatner under their leader, Doalha ; the *Lubána* with eleven subdivisions, who claim descent from *Gaur* Bráhmans, and came in the time of Aurangzeb from Ranthambor. They engage almost entirely in agriculture ; the *Mukeri* of North Bareilly, who say they came from *Makka* (Mecca), which one of their leaders helped Father Abraham in building. They have sixteen divisions ; the *Bahrúp* : who are for the most part Hindús, and lead a more wandering life than the Musalmán branch, with five divisions. These lists of subdivisions which contain a curious mixture of Hindú and Musalmán names, illustrate the heterogeneous elements of which the present tribe is composed.

¹ *Supplemental Glossary*, s.v. *Highlands of Central India*, 101, note.

² *Academy*, 14th May 1870.

³ Forsyth,

zetteer 363. ⁴ *Bareilly Settlement Report*, p. 19.

⁵ *Rája Shiva Parshád in Gorakhpur Gazetteer*, 19.

⁶ Williams, *Dehra Dún Memo*, 77f.

⁷ *Asiatic Studies*, 135.

⁸ *Supplemental Glossary*, s.v.

In the hills they are both Hindús and Muhammadans. To the former belong the *Lamwáns* and the *Luddnis*, the former of whom represent the *Lambáni* of the Dakhin.¹ The Musalmán branch in Rohilkhand, which is called *Chakra* in Bijnor,² is said to have been converted in the time of Shaháb-ud-din Ghori (1202—6) ; but they probably came into Rohilkhand in the invasion of Nádír Sháh.³ In Azamgarh the *Náik* Banjáras are known as *Bauna*, and say they are Bráhmans.⁴ This branch are now settling down to agriculture. The Central Indian Banjáras are known also as *Gohur*. They have three tribes : *Chauhán*, *Ráthor*, and *Pudr*. Each community is called a *tándá*, and the leader *Náik*. Malcolm⁵ calls them Rájputés. He describes the *Lubánas* as living in villages, sometimes mixing with other cultivators, and sometimes as having a village to themselves. He calls them *Súdras*, originally from Gújarát, a quiet, inoffensive race differing widely from the Banjáras, though engaged in the same trade. The *Lubánas* are also cultivators, but follow no other occupation. He says "the Banjáras preserve both in dress and usages a marked separation and independence. They often engage in great speculations on their own account, and are deemed honest in their dealings, though very ignorant and barbarous. They trust much to the bankers and merchants with whom they are concerned, and few keep accounts; but habit has made them very acute, and their memory is from continual exercise extremely retentive of the minutest particulars of their extended transactions."

The first mention of Banjáras in Muhammadan history is in Sikandar's attack on Dholpur in 1504 A.D., (906-913 A.H.)⁶ They were the purveyors of his army. Tavernier⁷ gives a very curious account of these trading classes in his day : "There are four tribes which are called *Manaris* (*Banjára*), each of which may consist of 100,000 souls. These people live always in tents, and live only upon the transporting of merchandise from country to country. The first of these tribes carry nothing but corn; the second, rice; the third, pulse; and the fourth, salt, which they fetch from Surat and all along as far as Cape Comorin. These tribes are also distinguished in this manner. Their priests mark the forehead of the first with a red gum about the breadth of a crown, and then they draw a streak all the length of his nose sticking grains of wheat upon it, sometimes ten and sometimes twelve. Those of the second tribe are marked with yellow gum in the same place with grains of rice. Those of the third are marked with a grey gum down to the shoulders and grains of millet. Those of the fourth tribe carry tied about their necks a bag with a great lump of salt in it, weighing

¹ Atkinson, *Himalayan Gazetteer*, III, 452; W. F. Sinclair in *Indian Antiquary*, III, 184 sqq. ² *Census Report, North-Western Provinces*, 1865, Table IV, 8. ³ Sir H.

M. Elliot, *Supplementary Glossary, s.v. Gazetteer, North-Western Provinces*, V, 289 sqq.

⁴ *Settlement Report*, app. 42(a).

⁵ Central India, II, 152, sqq.

⁶ Dowson's

Elliot, V, 100; Brigg's *Ferishta*, I, 579.

⁷ *Travels*, Book I, Pt. II, p. 28.

sometimes eight or ten pounds (for the heavier it is, the more they glory in carrying it), and with this they thump their stomachs every morning as a sign of repentance before they say their prayers. They have all in general a little line or twist like a scarf about their necks, at the end whereof hangs a little silver box like a relique box, wherein they enclose a little superstitious writing which their priests give them : they tie them also about their oxen and other cattle which are bred in herds, for which they have a particular affection, and love them as tenderly as children of their own. Their women wear only a piece of calicut white or painted, some five or six times doubled from their waists downwards. From their waists upwards they cut their flesh into several forms of flowers. Every morning while the men load the beasts and the women fold up the tents, the priests that follow them set up in the most convenient place of the plain where they lodged a certain idolatrous form of a serpent in wreaths upon a perch six or seven feet high, which they all come in files to worship, their women going three times about. After the ceremony is over the priests take care of the idol, and load it upon an ox particularly appointed for that purpose."

It was, however, in the time of the Dakhin Campaigns of Aurangzeb that the tribe reached the zenith of its prosperity. Their leader at the time was one Bhikha, one of whose descendants established rules for the government of his race, which are held in the highest veneration to this day.¹

Up to our own day the Banjāras of the Dakhin practiced human sacrifices.² Their legends corroborate this. Sleeman³ tells a story that the fort and part of the town of Sāgar stand on a wall said to have been built by a Banjāra. He was told that the lake would continue to dry until he consented to sacrifice his daughter and her affianced husband. He built them up in a shrine and the waters rose, but no Banjāra will touch the water. Their women even to the present day are notorious for necromancy. They are according to Sir Alfred Lyall⁴ "terribly vexed by witchcraft, to which their wandering and precarious existence especially exposes them in the shape of fever, rheumatism and dysentery. Solemn enquiries are still held in the wild jungles where these people camp out like gypsies, and many an unlucky hag has been strangled by sentence of their secret tribunals."

They practise widow marriage and the levirate; but the latter is not compulsory and considered discreditable. "The ceremonies attending the marriage of a widow are few: the gift of a new cloth and the

¹ Rajendralala Mitra *Memoirs Anthropological Society of London*, II, 130. ² *Indian Antiquary*, VIII, 219 sqq.

³ *Rambles*, I, 129.

⁴ *Asiatic Studies*, p 89.

selection of a fortunate hour to conduct the bride home are all. With the young bride a more lengthened rejoicing is made. On the marriage being assented to, the bridegroom pays Rs. 100 or Rs. 200 to the parents of the bride and at an early part of the day which the Bráhmaṇ who has been consulted has pronounced auspicious two pyramids are constructed by placing earthen pots one above the other 10 or 12 feet apart: a bundle of fire-wood is laid behind each pyramid and two wooden pestles (used by the women of every house in India to clear the grain are placed perpendicularly between. The ceremonies last five days, during which the friends are feasted, the bride and bridegroom sitting on the ground between the pyramids, and on the fifth day after being bathed by their respective male and female relations, the bridegroom leads to his tent his bride. The next morning the young wife rises early and carrying the handmill near the feet of her husband's parents there grinds the corn necessary for the meals of the coming day, and is thus initiated into the practice of her domestic duties. Banjáras are not restricted to one wife, but rarely have more than three or four¹. They have a peculiar test for the constancy of their women. The husband throws a branch of the *nim* tree (*melia azadirachta*) on the ground and challenges the woman to lift it up, if she be a true woman. The women are very sturdy, independent, free in their manners and coarse in language, but have a high reputation for chastity.

They have a curious form of worship of the ox. "When sickness occurs they lead the sick man to the feet of the bullock called *Hatáḍiḍya* [Skt. *hatya adhya*, which is an extra sin to slay], for though they say that they pay reverence to images, and that their religion is that of the Sikhs (?) the object of their worship is the *Hatáḍiḍya*, a bullock devoted to the god Báláji. On this animal no burden is ever laid, but he is decorated with streamers of red dyed silk and tinkling bells with many brass chains and rings on neck and feet, and strings of kauri shells and silken tassels hanging in all directions: he moves steadily at the head of the convoy, and the place he lies down on when he is tired, that they make their halting-place for the day: at his feet they make their vows when difficulties overtake them; and in illness, whether of themselves or cattle, they trust to his worship for a cure. They bury the people who die unmarried, but the bodies of the married are burnt. Food is placed at the head and foot of the grave, but no omen of the state of the deceased is drawn from the creature that eats it."²

In former times the Banjáras particularly in Gorakhpur and the neighbouring districts had an evil reputation for *dakáiti* and similar

¹ *Migratory Tribes of Central India*, by E. Balfour. *J. A. S. B. N. S.*, Vol. XIII.

² *Idem*, *loc cit.*

offences.¹ But this is in a great measure a thing of the past. In recent years they have come under the notice of the police, chiefly in connection with kidnapping of children.³ The spread of railways in Upper India has dealt a death-blow at their carrying trade : and even in the only part of those provinces where much pack-animal traffic goes on on the two great highways from Mirzapur on the one side to Rewa and on the other to Palamau and Sirgúja few Banjáras are found, and the trade has passed into hands of various other castes. In the Upper Duáb Banjáras deal largely in plough and well cattle, which they sell on credit at the commencement of the ploughing season and return to be paid when the crop is ripe. They seldom or never take bonds for the price ; but if one of their debtors fails to pay them they carry out a form of *dharna* by encamping at his door and using vile language to his women-kind until the debt is settled. This means is most efficient, and they have few losses. The women of the Hindu tribes wear a peculiar kind of boddice very elaborately embroidered in cotton, some of which are quite triumphs of the art of the needle. The men let their hair grow long and wear a good deal of jewellery, particularly thick gold earrings. The women march along in a sturdy way with their petticoats kilted up to the knee. About Agra they look as if they had an intermixture of gipsy blood, and many may be mistaken for Nats.

Banmánush.—[Skt. *vana-mánusha*, wild man] a tribe found in every district of Benares and Rae Bareli Divisions and in Alláhabad, Jaunpur, Bára Banki, Fyzábad, and Gonda. They make rope, string, and mats. Nesfield classes the *Bándi* with them.

Bánsphor.—[*Báns*, bamboo ; *phorád*, to split] a class of workers in bamboo classed by Williams³ with the *Dharkár*, *Dusádh*, and *Dhánuk* ; but really a more refined branch of the great *Dom* tribe. They are found in every district of Benares, Jhánsi, Lucknow, Fyzabad, and Rae Bareli Divisions : also in Dehra Dún, Muzaffarnagar, Farukhabad, Mainpuri, Etáwah, Moradabad, Bareilly, Pilibhít, Sháhjahánpur, Cawnpore, Bánda, Tarái, and Kheri.

Banya.—[Skt. *banij*, *vani*] the trader class : “ the commercial enterprise ” and intelligence of the caste is great, and the dealings of some of the great Banya houses are of the most extensive nature. But the Banya of the village who represents the great mass of the caste is a poor creature, notwithstanding the title of *mahájan* or “ great folk,” which is confined by usage to the caste to which he belongs. He spends his life in his shop, and the results are apparent in his inferior physique and utter want of manliness. He is looked down

¹ Buchanan, *Eastern India*, II, 415.

² *Inspector-General of Police, North-Western Provinces Report*, 1868, p. 34 : 1871, p. 47(a) : 1870, p. 99(b).

³ *Oudh Census Report*, p. 104.

upon by the peasantry as a cowardly money-grubber ; but at the same time his social standing is from one point of view curiously higher than theirs, for he is what they are not, a strict Hindú ; he is generally admitted to be of pure Vaishya descent, he wears the sacred thread (*janeó*), his periods of purification are longer than theirs ; he does not practise widow marriage, and he will not eat or drink at their hands : and religious ceremonial and the degrees of caste proper are so interwoven with the social fabric that the resulting position of the Banya in the grades of rustic society is of a curiously mixed nature. The Banya has too strong a hold over the husbandman for there to be much love lost between them. Yet the money-lenders of the villages at least have been branded with a far worse name than they deserve. They perform functions of the most cardinal importance in the village economy and it is surprising how much reasonableness and honesty there is in their dealings with the people so long as they can keep their business transactions out of a Court of Justice.¹ They do not seem to have changed much since the time of Tavernier, who says² “ those of this caste are so subtle and nimble in trade, that the Jews may be their ’prentices. They accustom their children betimes to fly idleness, and instead of suffering them to lose their time by playing in the streets as we generally do, they teach them arithmetic, which they are so perfect at that without making use either of pen or ink or counters, but only of their memories, they will in a moment cast up the most difficult account that can be imagined. They always live with their fathers, who instruct them in trade, and do nothing but what they show them. If any man in the heat of passion chafe at them, they hear him patiently without making any reply, and parting coldly from him will not see him again in three or four days, when they think his passion may be over. They never eat anything that has life : nay, they would rather die than kill the smallest animal or vermin, being in that point above all things the most zealous observers of the law. They never fight nor go to war, neither will they eat or drink in the house of a Rájput.”

Sir George Campbell³ suggests that the Banyas may have been originally immigrants by sea from the west, who brought with them the *phallus* or the *lingam*, and those ideas of a continually self-producing procreative power which took shape in the worship of Siva, and eventually gave birth to Buddhism and Jainism, and which finally meeting and amalgamating with the Bráhmancial faith produced modern Hinduism.

As regards the sub-divisions in Dehra Dún the most numerous are *Agarwál*, *Dása*, *Bishnoi*, and *Sarógi* : in Saháranpur *Agarwálas* are in a large

¹ Ibbetson, *Panjab Ethnography*, section 532.
S. B., Pt. II, 1866.

² *Travels*, 161 sqq.

³ J. A.

majority; next come *Sardogi* and *Bishnoi*. In Muzaffarnagar *Agarwálas* again lead, and next come *Chhoti Saran* and *Sardogi*: in Meerut the *Agarwálas* are largely in excess, and next *Sardogi* and *Gindauriya*. In Bulandshahr *Agarwálas* lead, and next come *Chauseni*, *Dása*, and *Bárahseini*: in Aligarh *Agarwálas* are ahead, but are run hard by the *Bárahseini*: next are *Dása*, *Mahesri*, and *Gaharwál*. In Bijnor nearly half are *Agarwál*, and next come *Rája-kí-baráílari*. In Budaun the *Bárahseini* are in a majority followed by *Agarwála* and *Chauseni*. In Bareilly *Agarwálas* head the list: next come *Mahur* and *Gindauriya*. In Sháhjahánpur the chief tribe is *Simali*: next come *Agrehri* and *Ajudhyabási*. In the Tarai the *Agarwálas* are largely ahead. In Mathura more than half are *Agarwála*, and then come *Bárahseini* and *Sardogi*. In Farukhabad *Ajudhyabási* come first, and next *Agarwála*. In Mainpuri about half are *Sardogi*, and next in order *Agarwála* and *Khandelwál*. In Etáwah a third are *Baranwál* and next *Agarwál*. In Etah about a third are *Baranwál*: *Agarwálas* follow, and are about equal to *Gaharwár*. In Jalaun *Ghoi* lead, and next come *Agarwála* and *Baranwál*. In Jhánsi more than half are *Ghoi*, and next come *Agarwála* and *Parwar*. In Lalitpur more than half are *Jaini*, and next in order *Parwar* and *Ghoi*. In Cawnpore the chief caste is *Dhúsar*, and next *Ummar* and *Agarwála*. In Fatehpur nearly half are *Dhúsar*, and they are about twice as numerous as the *Agrehri*. In Bánda about a quarter is *Agarwála*, and next *Agrehri*, *Kasaundhan*, and *Kasarwáni*. In Allahabad nearly two-thirds are *Kasarwáni*, and next come *Agarwála* and *Agrehri*. In Hamírpur a great majority are *Ummar*: next come *Ajudhyabási* and *Derhiummar*. In Jaunpur nearly half are *Agrehri* and next *Kándu* and *Ummar*. In Azamgarh nearly three-fourths are *Kándu*, and next *Baranwál* and *Agarwál*. In Benares the chief clan is *Kasarwáni*: next come *Kándu*, *Agarwál*, and *Agrehri*. In Gházipur the great majority are *Kándu*, and next come, but in smaller numbers, *Kasarwáni* and *Rastangi*. Half the Gorakhpur Banyas are *Kándu*, and in much smaller numbers *Agrehri*, *Baranwár*, and *Unaya*. In Basti more than a third are *Kasaundhan*, and next in importance are *Kándu*. In Garhwál two-thirds are *Oswál*, and in Kumaun *Agarwála* and *Sák* are in a great majority.

The following is a detailed list of some of the sub-divisions:—

Agarwál Agarwalá.—[*Agrohá* in the Hissár district, their place of origin. Nesfield derives it from *agar*, *agur*, Skt. *agaru*, aloe wood.] A very powerful tribe of Banyas. Some of them have a tradition that they are emigrants from the banks of the Godavery; but they generally refer their origin to *Agroha* in Hissár, which was the capital of a Vaisya King *Ugrasena*. He is said to have had eighteen sons, for 17 of whom wives were provided from among the daughters of *Rája Vásuki*, the King of the *Nágas*.

Each of them in addition had a female slave : the descendants of these slave girls are known as *Dasa* or *Qadimi Dasa*, to distinguish them from more recent half-castes. They are also known as *Rájá kí barádari* because Ratan Chand Dasa obtained the title of *Rájá* and the post of Deputy Wazír in the reign of Farrukhsair at Delhi. The more recent *Dasa* are descendants of those who have been excommunicated chiefly on account of matrimonial matters. The other division, *Bisa*, are the descendants of the daughters of King *Vásuki*. The seventeen lawful *gotra* of the *Bisa* are named after the sons of Ugrasena : *Sinhal*, *Mangal*, *Mítal*, *Táyal*, *Garak*, *Goyam*, *Kachchhal*, *Bindal*, *Dhúlan*, *Jítal*, *Jangal*, *Kausal*, *Baisal*, *Nágál*, *Kandal*, *Airan*, *Madhkal*. In the hills there is a division which is neither *Dasa* nor *Bisa*, known as *Gurákha*. The date of King Ugrasena is unknown, but is popularly fixed a few centuries after the war of the Mahá-bhárata. *Rájá* Lachhman Sinh¹ takes this story of their marriage to the Snake King's daughters to imply that they were the descendants of a Kshattriya father from a foreign mother, *Vásuki* being supposed to be the leader of a race from beyond the Indus. The dispersal of the clan from Agroha dates from the capture of that place by Shaháb-ud-dín Ghori in 1195 A.D. Up to that time they claim to have been *Rájpúts* of the *Prandrá* or *Pudr* division of the *Súrjábansí* : and that they took to trade and renounced a military life because the latter involved man-slaughter. They eat neither fish nor flesh, nor drink spirits and notoriously particular about their ceremonial observances. They marry outside their *gotra*. In the hills "some *Bísá* refuse to eat or smoke with the *Dasa* and *Gurákha*, but sometimes receive a cocoanut *kuqqah*, but not a brass one. Some wear the sacred thread always, others only on festal occasions, and at other times shut it up in a box. A few are *Saiva*, but the majority are *Vaishnava* or *Jaina*, and many worship the Unseen God (*Parmeshwar Nirákára*), and do not bow to idols nor go on pilgrimage. Most, however, reverence Kurukshetra and the Ganges. The eighteenth son of Ugrasena became a *Bráhma*n, and his descendants eat with the others. They address a *Bráhma*n with the names *Prandám* or *Pailagan* : Kshattriyas with *Rám Rám*, *Jaigopál*, and *Jai Jagdish*, and with *Salám Bandagi*."²

It is a joke against them that the finery of an *Agarwála* never wears out because it is taken so much care of. They are notorious for their dislike to horsemanship and for the skill of their women in making vermicelli, pastry, and sweetmeats. The greatness of Agroha, their original settlement, is commemorated in the legend told by Buchanan³ that when any firm failed in the city each of the others contributed a brick and Rs. 5, which formed a stock sufficient for the bankrupt to commence trade with

¹ *Bulandshahr Memo.* 167 sqq.
440. ² *Eastern India*, II, 465.

³ E. T. Atkinson, *Himalayan Gazetteer*, III,

advantage. In Bombay¹ they have their marriages performed by a Gaur Bráhmaṇ in preference to a Dakhani. The husband has suspended over him a royal umbrella (*pádsháhi chhattra*) for five days after marriage. They have certainly some connection, possibly totemistic, with snake worship, as is shown by the legend of their descent from Vásuki. They still² call a serpent *mámú* or maternal uncle and keep festivals in its honor. They are also connected with snake worship through their worship of Gúga, the snake deity from the neighbourhood of Agroha. The differences in their religion do not prevent intermarriages.

[Sir H. M. Elliot, *Supplementary Glossary*, s.v. Ibbetson, *Panjáb Ethnography*, section 533.]

Agrehri.—A tribe strongest in the eastern districts. Nesfield derives their name from *agar* aloe wood; but it is more probably a local designation from *Agra* or *Agroha*.

Ajudhyabási.—(Inhabitants of *Ajudhya*) a clan strongest in Bánda and found in Farrukhábád, Hamirpur, Sháhjahánpur, and Mainpuri.

Audhiya.—(Residents of *Oudh*, *Avadh*) strongest in the Central Duáb, and hardly found in the Upper Duáb or eastern districts.

Badhpeta.—(*Badh*, rope fibre, *peta*, a basket) a small unimportant clan in Aligarh.

Bairági.—An insignificant clan in Mathura.

Bais.—A small clan found only in Kumaun.

Bandarwár.—Most numerous in Benares, Mirzapur, and Basti; but not extending west of Agra.

Barahmási.—(*Bárah*, twelve: *más*, month) a small clan recorded only in Mathura.

Barahseni.—(*Bárah*, twelve; *sena*, an army) very strong in Aligarh, Budaun, Mathura, and Moradábád, but not found to the east of the province.

Baranwál.—Who take their name from *Baran*, the old name of Bulandshahr, are strong in Etáwah, Azamgarh, Gorakhpur, and Moradábád: a few in Gházipur and Jhánsi; curiously weak in Aligarh and Bulandshahr. They claim descent from Rája Ahibaran (the cobra-coloured), the mythical founder of Bulandshahr. They appear to have migrated during the oppression of the Emperor Muhammad Tughlaq. They are notorious for their jealousy, and are generally on bad terms with their neighbours.

Bargona.—A small clan found only in Jhánsi.

Barori.—A small clan in Mathura.

Barsi.—A small clan in Mathura.

Basta.—A small clan in Dehra Dún.

¹ A. Steele, *Law and Custom*, 351.

² Rája Lachhman Singh, *idem*.

Bharadvāj.—(Skt. *Bharadvāja*, bringing or bearing food, a skylark.) A small clan in Hamirpur.

Bhatiya.—(*Bhāt*, *q.v.*) a small clan in Mathura.

Bhuinhār.—(Skt. *Bhūmi-kāra*, holder of the soil.) A small clan in Basti.

Bhulyapuri.—a small clan in Bulandshahr.

Bijabargi.—A clan moderately strong in Mathura : a few in Allahabad.

Bishni, Bishnoi.—More properly a religious sect : in Bijnor they respect no god but Vishnu. Only a century back they used to pray in Muhammadan mosques : their marriages were contracted in the *nikāh* form : their names were Muhammadan and their dead were buried. They are still called *Shekhji*, but have reverted to the Hindu form in marriages, funerals and names. They follow the precept of Jāmbhaji, a Rājput of Bikaner, who was born in 1457 A.D. and was therefore a contemporary of Bāba Nānak, the originator of Sikhism, and is buried at Samrūthal in Bikaner. He left his followers a scripture in the Nāgari characters called *Sudhbani*. No new members are added to the sect, for such was the direction of their founder. Some Jāts in Bijnor and Moradabad also belong to the sect.¹

Bohra.—More properly a special caste (*q.v.*). A small Banya clan in Farukhabad.

Chaudhari.—(Skt. *chakra*—*dharina*, discus bearer.) A small clan in Garhwāl and Kumaun.

Chauseni.—(*Chahu*, four ; *sena*, army.) Strong in Bulandshahr, Aligarh, Budaun, Bareilly, Moradabad and Etah, but hardly found elsewhere. They are said² to be a spurious branch of the *Bārahseñi* (*q.v.*). They hold a very low rank among Banyas. Till recently all the higher castes refused to eat or drink things touched by them. They say they came from Mathura and claim descent from Chānūr, the wrestler of Rāja Kansa, the enemy of Krishna, from whom Chamārs too claim descent. Another story is that they are descended from Rāja Phonda of Chanderi by an unmarried woman named Kundaliya.³

Chhoti saran.—A small clan found only in Muzaffarnagar and Sahāranpur.

Dakhini.—(*Dakhin*, south.) An insignificant clan in Mathura.

Dasa.—See *Agarwāla*.

Dasaundi.—A clan found in small numbers in the eastern districts.

De.—A small clan in Mathura : this is the name of a branch of the Jāts (*q.v.*).

¹ *Census Report, North-Western Provinces, 1865, Table IV, 7* : Ibbetson, *Panjab Ethnography*, section 242.

² *North-Western Provinces Gazetteer*, IV, 43.

³ Rāja

Lachhman Singh, *Bulandshahr Memo.*, 168 sq.

Dehliwál.—(Residents of *Delhi*.) A small clan in Agra and Mathura.

Derhiummar, Derhummar.—(One and a half Ummar, *q.v.*) A small clan: strongest in Hamírpur, Sháhjahánpur, Bareilly and Etáwah.

Deswál.—(Country born.) A small tribe in Jalaun.

Dewári.—A small tribe in Bulandshahr.

Dhámi.—(*Dháma*, dwelling.) A small tribe in Bulandshahr.

Dhankariya.—A small tribe in Mathura.

Dharwar.—A small tribe in Fatehpur and Jalaun.

Dhúnsar, Dhúsar.—A tribe strongest in Cawnpur, Fatehpur and Ali-garh, and generally distributed, but weakly, in the Benares, Jhánsi and Kumaun Divisions. They take their name from *Dhosi*, a flat topped hill near Nárnaul, where their ancestor Chimand performed his devotions. In Oudh they claim to be descended from a Bráhmaṇ Rishi by a low caste woman and this claim to Bráhmaṇical origin is very generally accepted. They used to call themselves Banyas, but have now taken the title of *Bhārgava* or descendants of Bhrigu. They also say they are descended from Chimand or Chimman Rishi. In the hills they appear to be in some places Bráhmaṇs and in others Banyas. This Chimman is said to have married a daughter of the Rája of Kási (Benares). "They take their food before morning prayer contrary to the usual Hindú custom. Of late years, however, they have begun to adopt the more orthodox custom. They do not eat animal or other prohibited food and do not drink spirits. They worship the orthodox deities and consider Brahma, Siva and Vishnu as one god under different forms. The Bráhmaṇ Dhúsar marries among his caste fellows and the Banya with Banyas, avoiding always the same family (*gotra*) or one having the same favourite deity."¹

In Mathura they are a peculiar clan who, emigrating from the neighbouring district of Gurgaon, have acquired considerable property and influence. "They combine the office aptitude of the Káyasth with the keen scent for money-making and the flinty hard-heartedness to a debtor characteristic of a Banya. They are consequently mostly hard landlords and wealthy men. They are hereditary Kanúngos of Mathura and Chháta."² Penmanship is their chief profession and they are noted for their skill in music and for the strictness of their observance of Hindu ceremonies. Their headquarters are Rewári of Gurgaon.³

Dúsarí Saran.—A small clan in Muzaffarnagar.

Dawárkabasi.—(Residents of *Dwárka*.) A small clan in Hamírpur.

¹ Atkinson, *Himalayan Gazetteer*, III, 443.

² *Settlement Report*, 27.

³ Ib-
betson, *Panjab Ethnography*, section 534: Rájá Lachhman Singh, *Bulandshahr Memo.*, 169.

Gaharwál, Gaharwár.—A name appropriated by a Rájput (*q.v.*) clan: strong in Aligarh and Etah, but not found at all in the Allahabad and Benares Divisions which are the home of the Gaharwár Rájputs.

Garg.—(Named after the famous Muni.) A small clan in Saháranpur.

Gata.—A clan not found outside the Meerut and Rohilkhand Divisions: fairly strong in Moradábád, Bijnor and Saháranpur.

Gaur.—A small clan in Kumaun.

Ghoi.—The chief clan in the Jhánsi Division; in smaller numbers in Moradabad, Etáwah and Bareilly.

Gindauriya.—(A maker or seller of the sweetmeat of that name.) A clan strong in Meerut and Bareilly, very few to the east.

Golai.—A small clan in the Jhánsi Division.

Golapura.—Found in insignificant numbers only in Jaunpur.

Goyel.—A small clan found only in Saháranpur.

Gújarátí.—A few in Bánda, Agra and the Taráí.

Gurakhu.—Found in small numbers in Aligarh and Bulandshahr.

Gurer.—A few in Bareilly and Sháhjahánpur.

Hardúi.—(From the district of that name.) Fairly strong in Sháhjahánpur.

Indoriya.—(Residents of Indor.) Found in small numbers only in Aligarh.

Jaini.—The same as the *Sardogi*; strong in Agra and Lalitpur: hardly found at all in the East or West.

Jaiswár.—A title common to various tribes; strong in Agra, Aligarh and Mathura, hardly found at all in the East or Jhánsi.

Jamaniya.—A fairly strong clan in Cawnpur.

Jamaiya, Jamiya.—A small clan in Jalaun and Etáwah, where they are remarkable as having always till quite recently buried their dead, whom they now place on a mat and fling into a river.¹

Kalár.—A small clan in Mathura.

Kánda.—(Skt. *kandu*, a boiler.) A clan very powerful in Gházipur, Gorakhpur and Azamgarh; a few in Mirzapur and Jaunpur; none in the Meerut, Agra or Jhánsi Divisions. Nesfield² without much apparent evidence calls them an offshoot from certain fishing tribes and like them cultivators of the water-nut (*singhára*). They are grain parchers and shopkeepers.

Kasarbáni, Kasarwáni.—(*Kánsa*, bell-metal: *váni*, a seller.) A clan generally distributed in all the divisions. Their chief seats are Basti, Gorakhpur and Bánda.

¹ *Census Report, North-Western Provinces, 1865, App. 88.*

² *Brief View, 15.*

Kasaundhan.—(*Kánsa*, bell metal : *dhau*, wealth.) A clan allied to the last.

Kashmíri.—Found in small numbers only in Bareilly.

Khandelwal.—(Connected by Platts with *khandar*, a ruin.) A clan strong in Agra, Mathura and Aligarh : very few in the Allahabad, Jhānsi or Benares Divisions. Most of the great Mathura Seths belong to this clan.¹

Kherewál.—(*Khera*, a ruin.) A small clan in Mathura.

Kolapuri.—A small clan found in Gházipur, Basti and Mathura.

Lohiya.—(Sellers of iron *lohá*.) A clan found in considerable numbers only in Bijnor, Agra and Aligarh.

Mahesri.—A tribe very generally distributed over the province : they are strongest in Aligarh, Mathura, Meerut and Agra. Nesfield takes them to be so called because they were originally worshippers of *Siva Maheshwara*,² but in Muzaffarnagar they derive their name from the town of *Mahesa* near Bharatpur.³ They are very numerous in Bikāner and in Sirsa claim Rájput origin and still have sub-divisions bearing Rájput names. They say that their ancestor was turned into stone for an outrage on a *faqír*, but was restored to life by *Mahesh* or *Mahadeva* ; hence their name.⁴

Mahobiya.—From the town of *Mahoba*, a small clan found only in Fatehpur.

Mahur.—A clan very strong in Agra, Aligarh, Mathura and Meerut, distributed in small numbers pretty generally throughout the province : but weak in the eastern districts.

Márwári.—(An inhabitant of *Márwár*.) One of the most enterprising of the Banya tribes : they are shown in very small numbers in some districts of the Central and Lower Duáb, Mirzapur, Jalaun and Jhānsi : in Jhānsi there are two divisions of them, *Parwar* and *Banikaul*.⁵

Mathurabási.—(Residents of Mathura.) A small clan shown only in Etah.

Mithal.—(Inhabitants of *Maithila*.) A small clan in Saháranpur, Hamírpur, Mathura and Bulandshahr.

Oswál.—A clan strong in Garhwál : very few in the plain districts except Agra. They derive their name from the town of *Ossa*, *Osi*, *Osiya*, or *Osnagar* in Márwár.⁶ Their real home is in Gújarát and S. W. Rájputána, where they are exceedingly numerous. They are very generally Jains and when Jains almost always of the *Swetambara* sect. Tod⁷ says

¹ Growse, *Mathura*, 12.

² *Brief View*, 94 sq.

³ *Census Report*,

North-Western Provinces, 1855, I, App. 9.

⁴ Ibbetson, *Panjab Ethnography*, section

533. ⁵ *Gazetteer, North-Western Provinces*, I, 269.

⁶ Tod, *Annals*, I, 548, II,

181. ⁷ *Idem*, II, 258, note.

that they are "all of pure Rájput descent of no single tribe, but chiefly *Puárs*, *Solankhis* and *Bhattis*. All profess the Jain tenets, and it is a curious fact, though little known, that the pontiffs of the faith must be selected from the youth of Ossi."

Padmáwat.—(Abounding in lotus flowers.) An inconsiderable clan found only in Mathura.

Palliwal.—A clan strongest in Agra and Jaunpur, elsewhere weak and irregularly distributed. Tod¹ gives a long account of Palli "the great commerical mart of Western Rájwára" and of the Palliwal Bráhmans who never marry out of their own tribe; and directly in violation of the law of Manu, the bridegroom gives a sum of money to the father of the bride.

Paodása.—[Quarter *Dása* (*q.v.*).] A very small tribe found only in Etah.

Parwal, Parwar.—A clan fairly strong in Lalitpur, Cawnpur, Jhánsi, Agra, Hamírpur and Bánda, and a few in the eastern districts: none in the Rohilkhand and Meerut Divisions.

Patanpuri.—(Residents of *Patna*.) A small clan in Aligarh.

Púrabiya.—(From the East.) A weak clan in Agra and Bareilly.

Rahiti.—(*Rahat*, a Persian wheel, from the way their usury increases or they come round to dun their creditors.) A weak clan found in Benares, Azamgarh, Moradabad and Lalitpur: the last census shows them only in very small numbers in Meerut.

Rájá ki barádari.—(See *Agarwála*.)

Rastaugi.—The last census shows them in Azamgarh and Lucknow, but they are certainly very numerous in Gházipur and Benares. They are fairly strong in the Upper Duáb and Rohilkhand, very few in the Lower Duáb and none in Bundelkhand. They have three sub-divisions *Amethiya*, *Indrapuriya* and *Manhariya*, none of which eat or smoke with the others.²

Rohtaki.—A clan which claims descent from Rájá *Rahat*, the founder of Rohtásgarh: they are very careful in religious observances, and are chiefly found in Sayána of Bulandshahr.³

Roniyár.—(*Rauna*, to shout.) A clan strong in Gorakhpur, and hardly found elsewhere.

Rorh.—A small clan in Muzaáffarnagar.

Rothai.—A small clan in Etah.

Sáhu.—(Skt. *Sádhú*, honest, respectable.) A general term for one of the merchant class: said to be the name of a clan in Kumaun.

¹ *Personal Narrative*, I, 738., II, 318 sqq.
IV., 557.

² *Gazetteer, North-Western Provinces*,
Memo., 168.

Sangal, Sangalgoti.—A fairly strong clan in Saháranpur and hardly found elsewhere.

Sarahiya.—A small clan in Dehra Dún.

Saráogi, Saráwagi.—(Skt. *Srávaka*, a hearer, disciple.) Hardly a special tribe of Banyas, though recorded as such. It is really a term for the laity of the Jain faith.

Satwála.—A tribe found only in Bareilly.

Seth.—(Skt. *śreṣṭha*, venerable.) Properly a 'general term for a banker: a clan in Garhwál.

Silhatwár.—(Residents of *Silhat*.) A small clan in Bareilly.

Simali.—A strong clan in Sháhjahánpur: a few in Bareilly and Farukhabad.

Soniya.—(*Sona*, gold.) A small clan in Aligarh.

Surseni.—(Skt. *sura sena*, the army of the Lord.) A fairly strong clan in Bánda.

Sutal.—A small clan in Saháranpur.

Tinwála.—(Sellers of *tin*.) A small clan in Bareilly.

Ummar.—A clan very strong in Hamírpur, Cawnpore, Mirzapur, Jaunpur, Farukhabad, Sháhjahánpur and Jhánsi.

Unaya.—(Residents of *Unao*.) Found in considerable numbers in Gorakhpur and Jaunpur: none elsewhere.

Vaishnava.—Properly a general term for a Vishnu worshipper; a clan in Moradabad.

Báona.—(Arabic *bai*, 'sale.) A small tribe of cattle dealers in Basti and Fyzabad. Nesfield takes them to be a sub-class of *Gaddi*.

Bárah Sádát.—A strong tribe of Saiyids in the Upper Duáb; divided into *Tihanpuri*, *Chantraudi*, *Kundlewál* and *Jagneri*. The origin of the name is very uncertain.

[Sir H. M. Elliott, *Supplemental Glossary sv: Census Report, North-Western Provinces*, 1865, I, 6, Appendix. Ibbetson, *Panjab Ethnography*, section 515.]

Barai.—(Skt. *vritti*, maintenance.) A grower of betel (*pán*). The man who sells it is *Tamboli* (Skt. *támbúla*, betel), but the two castes are very much mixed up, if not identical. In Oudh the *Barai* appear to be a branch of the *Káchhi* or market gardener caste.¹ In the Central Duáb they are divided into the *Chaurásiya* who prepare betel and the *Katyár* who sell it.² In Azamgarh the *Barai* are divided into the *Jaiswár* and *Chaurásiya*.

¹ Williams, *Oudh Census Report*, 108, IV, 84,

² *Gazetteer, North-Western Provinces*,

Bargáh, Bargáhi.—(Connected with *Bári*.) A tribe who live by service and making leaf platters; found in Allahabad, Gorakhpur, Mirzapur and Gonda; they like the *Bári*, take service with the superior classes of Hindús and are known to be courageous and faithful.—(*Census Report, North-Western Provinces*, 1881, *App. VIII*, B. Reade, *Notes*, p. 15.)

Bargi.—(Connected with *Bári*.) A tribe found in Meerut, Aligarh, Mathura and Agra, who live by service, cultivation and hunting. Nesfield classes them with the *Bári*.

Barhai, Barhi.—(Skt. *vardhika*, root *vardh*, to cut.) The carpenter caste; known as *Tarkhán* in the Panjáb; *Káthi* (*káth*, wood) or *Kháti* (makers of bedsteads, *khát*) and in Bijnor *Lakar kata* (*lakri*, wood, *kátna*, to cut). He is generally a village menial, mending all agricultural implements and household furniture and making them all except the cart, the Persian wheel and the sugar press, without payment, except his customary dues. Ibbetson¹ believes him to be of the same caste with the *Lohár*, but his social position is distinctly superior, because wood is regarded as a cleaner substance than iron on account of its colour. Analogous to him is the *Kharádi* or turner of the plains, who is the *Chunydrá* of the Hills, and said never to be seen in a jail. The *Barhai* of the Hills includes some emigrants from the plains, but most of them are of the *Or* division of the *Doms*.² The *Gokain* [a word derived by Nesfield from Hindi *Khonch* to bore holes or scoop out, but who is more probably a window maker (*Gaukh*, Skt. *gaváksha*), is a small tribe of wood carvers in Allahabad. There are a class of *Kháti Bishnois* in Moradabad who make a speciality of making cart wheels. The *Barhai* is in all probability an occupational caste made up of various elements. In the Upper Duáb they claim descent from Visvakarma, son of Brahma (who is identified with *Tvashtri* as the artist and architect of the gods) through *Vikramajit* who espoused a Kshattriya woman. The son by this union married a Vaisya woman and their descendants became *Barhais*. On the strength of this some of the caste claim to be Bráhmans, call themselves *Ojhá* or *Ujhádan* and wear the Bráhmanical cord. The *Khátis* are considered so low that water touched by them is not drunk by the higher castes. The most numerous clan in Bulandshahr is *Janghra*. They say they were originally *Janghára Rájputs*. They have as usual the supposed number of seven sub-castes, but the real number is much greater—*Kúkas*, *Mahor*, *Tank*, *Kháti*, *Uprautya*, *Bráhman*, or *Mathuriya*, *Dhómar*, *Ojha*, *Chamár*. The *Ojha Barhais* of the Central Duáb have lately refused to do any degrading work such as repairs of conservancy carts, &c. The carpenter is one of the ancient Indian trades and is mentioned in the *Rig Veda*.³

¹ *Panjáb Ethnography*, section 627.
³ Wilson, *Rig Veda*, intro. XLI.

² Atkinson, *Himalayan Gazetteer*, III, 279.

[Also see *Census Report, North-Western Provinces*, 1865, I, App. 10, *idem*, 1881, Form VIII-B: Rája Lachhman Sinh, *Bulandshahr Memo.*, 186: *Gazetteer, North-Western Provinces*, IV, 47. Nesfield *Brief View*, p. 26.]

Báří.—(*Bárna* or *bálna*, to set a light. Nesfield less probably derives it from *bári*, an orchard.) A caste who work as leaf-plate sellers and torch bearers. They are the *Dosáli* of the Panjáb hills.¹ Williams² doubtfully connects them with the *Banmánush* and the *Bhar*. The *Bhále Sultán Rájputs* are said to have been ennobled from the *Bári* for their bravery.³ In the Eastern districts the *Bári* are known as *Ráwat*.⁴ The more usual account of the *Bári* is that they are derived from a *Nái* by some woman of inferior caste. That *Bári* dies fighting for his master, is proverbial.⁵

Barwár.—(*Bár*, a load, *wáld*, one who carries loads.) A term which seems to include two distinct classes of people: 1st, a class of coolies, cutters and sellers of grass who are found in Muttra, Cawnpur and Benares, and 2nd, a notoriously criminal tribe of North Oudh, specially Gonda and Bahraich. The latter make thieving excursions to long distances even as far as Bengal, Assam and Central India. During the Nawábi rule in Oudh they paid regularly for the right to plunder at the great Debi Pátan fair. They are said to be descended from the *Jaiswár* Kurmis, but they drink liquor while the Jaiswárs are abstainers, and there is no intermarriage or commensality between them. They say they came from Barholiya in Basti where four centuries ago a Jaiswár was tempted to steal a valuable necklace which a banker's wife had left on the side of the river while she was bathing. This necklace was carried off by a kite which dropped it near where the Kurmi was ploughing. He could not resist the temptation and appropriated the jewel which he gave to his wife. From this time his prosperity began and his clan became known as *Suvarna* or golden. They were finally on account of their misconduct driven out of Basti by the Rája of Amorha and took refuge with the Rája of Gonda. They were again forced to change their residence by the influence of a money-lender named Sobha Sukl, whose name is still held in abhorrence by them. The males of the tribe now number about 1,000, of which more than half have been convicted. They are divided into three classes, the *Suwang* or original Barwárs, the *Ghuláms* or slaves or children kidnapped by Barwárs and the *Tiláms* or servants of slaves or those boys stolen by *Ghuláms*. Some time ago they made a regular trade of kidnapping male children at Hindu fairs and adopting them into the tribe. They never kidnapped girls. This crime, which was chiefly practised in Bihár, has now ceased. This custom of kidnapping children of other castes caused the Gonda Barwárs to be ostracised by the

¹ Ibbetson, *Panjáb Ethnography*, section 660.

² *Oudh Census Report*, 102.

³ Elliot, *Chronicles of Unao*, 68.

⁴ Buchanan, *Eastern India*, I, 170.

⁵ Reade,

Notes, 14.

other members of the tribe in Oudh and Rohilkhand. This occurred early in this century. They now neither give their daughters in marriage to nor take girls from the *Ghuláms*. The latter at present have women enough to enable them to marry among themselves and this is also now the case with the *Tiláms*. These ostracised *Ghuláms* and *Tiláms* are the only members who have as yet been allowed to enlist in the police. *Ghuláms* will eat food prepared by *Barwárs*, but the latter will not touch a dish cooked by the former. Male *Ghuláms* and *Tiláms* both get their equal share of plunder from the thieving gangs they join. A dowry is given with the *Ghulam* bride but not to the bridegroom. The *Tiláms* possess the same privileges in every way as their kidnappers the *Ghuláms*.

They profess to worship Siva in the form of Mahábír and Devi as Bhawáni, but they are more *Panchpiriya* than anything else, worshipping Sayyid Salár, Sayyid Kirahna, Madár Sáhíb, Pir Kathíla and Makhdúm Ashraf. The Barwárs are instructed in this worship by some of the Muhammadan Súfi mystics. In every Barwár's house there is a sacred place on which is an altar of earth devoted to this worship. It is kept scrupulously clean. Every third year a fowl or a kid is sacrificed at the shrine. The kid is eaten by the sacrificers and the fowl is given to a Muhammadan beggar specially invited to be present. Cakes are also made and some invocations offered while they are being eaten. When anything is specially desired they invoke the name of Sayyid Salár. If the work is attained they offer a flag surmounted by a yak tail at his shrine at Bahraich. On such visits they abstain from stealing.

Women, contrary to Hindú custom, accompany the procession (*barát*) to the bride's house. The women are total abstainers, are not allowed to go on stealing expeditions, and if they force themselves on a gang forfeit all respectability. They receive no share in the loot brought back by the husband's gang. If a Barwár woman commits adultery by day and not in her own house she is held to have been ravished, though a consenting party, and is not put out of caste. But if the offence is committed at night away from her own house or in the house of a paramour she is liable to tribal excommunication. Cases of infidelity which occur during the absence of the husbands on thieving expeditions are condoned as being due to the helplessness of the women. When a Barwár male child is six days old he is brought into the room where other members of the fraternity are collected. After the usual eating and drinking, gold and silver jewelry and rich apparel are produced, and laid in front of the child in token of the measure of success in his calling which the boy will have in his later life. The Barwárs never commit crimes of violence and are sharpers, tricksters and pilferers. When they are ready for an expedition they divide into gangs (*nal*) under a recognized leader known as *Sakna* or *Sakágan* who is not

necessarily a Barwár, and does not always accompany his party. Booty is shared among the gang who plunder it. The families of imprisoned persons are liberally supported. Once arrested they never betray their confederates. The family of a man who goes on the prowl himself and gets into trouble cannot claim maintenance. Abandonment of thieving does not involve excommunication, but an informer or one who keeps back a part of the booty is at once turned out of the tribe. Thieving used to go on from September to June : then for the rest of the year tribal councils (*pancháyat*) were held, marriages and plans for future operations arranged. The Criminal Tribes Act has now seriously interfered with their operations. They believe greatly in omens and employ astrologers. They are fond of setting up as Bráhmans, Goshayans and the like. The Kalwárs who give them liquor in exchange for loot are the main agents in disposing of stolen goods. All boys are trained to conceal small sized valuables in their throats. The blackmail which they have to pay to their landlord and others is known as *Chundi*. They also pay marriage fees to the landlord, which are called *Kanela*. He also gets dues at births. Among themselves they use the local Hindi of North Oudh, but on occasion they can speak with ease fluent Persian-Urdu.

(This account is in the main an abstract of a good account of the tribe in the Allahabad *Morning Post*, 7th December 1889.)

Barwár.—(*Bár*, burden.) A respectable class of workmen whose chief business is cleaning rice ; not to be confounded with the Criminal Barwár tribe.

Báwariya.—[Various etymologies have been given : Platts takes it from *bádólá*, *bádorá*, crazy : Dalton¹ from Skt. *vávar* (*sic*), a barbarian : Ibbetson² derives it from *báwar*, the leathern noose with which they snare wild animals.] A hunting and criminal tribe closely connected with the *Baddhaks*. The earliest account of them is apparently that of Mr. John Shakespeare.³ He connects them with the *Shaghál Khor* or “jackal eaters” which is his generic term for *Baddhaks*, *Kanjars*, *Gidiyas* and *Hábúras*. They may be connected with the *Bawaratiyas* described in the *Tuhfat-ul-Kirám*⁴ as a Sindh tribe of beggars, astrologers and trackers of stolen cattle, &c. In the Panjáb “they eat all wild animals including the pig and lizard and most of them will eat carrion. But it is said that the ordinary Bráhman officiates at their weddings, so that they can hardly be called outcaste. They, like most thieving classes, worship Devi and sacrifice to her goats and buffaloes with the blood of which they mark their foreheads : and they reverence the cow, wear the scalp lock (*choti*), burn their dead and send their ashes to the Ganges. It is said that the criminal section of the tribe will admit men of

¹ *Descriptive Ethnology of Bengal*, 321.

² *Panjáb Ethnography*, section 575.

³ *Asiatic Researches*, XIII, 282, *sqq.*

⁴ Dowson's *Elliot*, I, 331, *sqq.*

other castes to their fraternity on payment. They have a language of their own which is spoken by the women and children as well as by the men. They are said to be divided into three sections, the *Bidāwati* of Bikanér who trace their origin to Bidāwar in Jaipur, do not eat carrion, disdain petty thefts, but delight in crimes of violence, will not steal cows or oxen and affect a superiority over the rest; the *Jangali*, *Kálkamaliya*, or *Káldhabaliya*, (the wearers of black blankets or petticoats) generally found in the *Jangaldes* of the Sikh states, Firozpur and Sirsa, and whose women wear black blankets, and the *Kápariya* who are most numerous in the neighbourhood of Delhi, and are notoriously a criminal tribe. The three sections neither eat together nor intermarry. The *Kádkamaliya* is the only section which are still hunters by profession, the other sections looking down upon that calling. The *Kápariya* are for the most part vagrant; while the *Bidāwati* live generally in fixed abodes.”¹ These *Kápariyas* are found in these Provinces in Fatehpur, plunder at long distances and deal in counterfeit coin.²

The Bengal *Báwariyas* have some curious customs. They are excluded from caste if they kill a dog or a heron, the latter being the tribal totem, they cannot eat its flesh.³ The *Báwariyas* are confined to the Upper Districts of the Meerut Division. They are notorious criminals. When they go to other districts they assume the garb of *faqirs*, and the only way of finding them out is by a peculiar necklace of small wooden beads which all as a rule wear, and by gold pins which they have fixed on their front teeth. Should this however fail their mouths should be examined, for under their tongues a hollow is formed by constant pressure from their younger days in which they can secure from fifteen to twenty silver bits. This circumstance does not interfere with their speech.⁴ The assertion in the same report⁵ that they do not worship any of the deities of the Hindu mythology is certainly incorrect as they worship *Devi* and *Bhawáni* and ghosts of whom they stand in constant dread. They also worship snakes⁶ at particular periods of the year, and leave food for them near their holes. The women are believed to possess secrets for charms and medicines and sell roots and herbs which they collect in the jungles. They are said to be expert in making patchwork quilts which they sell. Whenever they wander they sleep on a bed, not on the ground.

In Central India⁷ they are said to be greatly wanting in intelligence and timid in their intercourse with their fellow men. They are there divided into five tribes *Ráthor* or *Mewdrá*, *Chauhán*, *Sawandiya*, *Korbiyar*, *Kodiydrá*: each tribe has a separate hunting ground. They are governed by chiefs

¹ Ibbetson, *loc cit.*
vines, 1868, p. 42.

² Report, Inspector-General of Police, North-Western Pro-
³ Dalton, *Descriptive Ethnology of Bengal*, 327.
port, Inspector-General of Police, 1868, p. 13.

⁴ Idem, 112.

India, III, 190.

⁷ E. Balfour, *J. A. S., B. N. S., Vol. XIII.*

⁶ People of

termed *Hauliya* who attain their office by descent. "Game is divided into three shares—one for the god of the wilds, one for the god of the river, and the remainder is divided among those present at the capture. At the *Holi* they all assemble at the *Hauliya*'s residence when he collects his income Re. 1 per head. For the first five years after the beard first appears, it, and the hair, is cut once a year, but ever after that they wear both unshorn and their long shaggy locks add to their uncouth appearance. Few attain 60 years of age and 10 is the greatest number of children they have known one woman to bear. They call themselves a branch of the *Dhángar*, the shepherd class."

In the Panjáb¹ they have a curious blood sacrifice to Devi. "They take an unblemished animal (a goat of either sex) and make it stand on a platform of earth plastered with cowdung. They then secure its hind legs with a rope to a peg and taking a little water in the palm of the hand pour it on its nose. If it shivers after the manner of the goat, the goddess accepts it, and the head is at once struck off by a blow (*jhatka*) of a sword. A few drops of the blood are offered to the goddess and the carcass distributed to the by-standers. Should the goat not shiver after the application of water to its nose it is rejected, and the operation performed on another. Should a cow die in the possession of a *Báwariya*, even if the possession be temporary, he must at once set his face to the Ganges and bathe in it, finding his way by begging. Until he has succeeded in this he is unclean to his clansmen and on the road he must never turn his face from the river even in sleep. A curious survival of the custom of polyandry is seen among them, that it is not adultery to have intercourse with a brother's wife. Adultery, however, as they understand, is punished as follows: a solemn tribal council is convoked before which evidence is called, and upon proof, in case the woman is married, the offender is made to pay the expenses of her marriage to the injured parents and take her. In the case of an unmarried girl the man is simply fined and the matter drops. These cases are never brought before the British Courts. They consider themselves higher than *Sánsis* and eating with them involves excommunication, but eating with *Musalmáns* is condoned by drinking a little Ganges water." An attempt was made to reform the *Báwariyas* by a colony at *Saháranpur*, but the experiment has been a failure.²

Bayár.—Described as field labourers, cultivators and earth diggers, and said to be found in every district of the Benares Division except *Gházipur* and *Basti*.³ They have been supposed to be the same as the *Bhar*. They

¹ *Panjáb Notes and Queries*, III, 172, sqq.
North-Western Provinces, 1867, p. 94: 1868, pp. 6, 9, 10.
Western Provinces, 1881, Form VIII-B.

² *Report, Inspector-General, Police,*
Census Report, North-

are more probably really *Bhuiyár* or holders of the soil (*bhúmi kára*) who are a race of aboriginal descent in the Mirzapur hills.

Bediya.—(*Beriya*.) A branch of the great Kanjar tribe found in the Central Duáb. They are closely akin if not identical with the *Sánsi*, *Kanjar*, *Hábára*, *Bhántu*, &c. In Bengal they are recognized gypsies of whom a full account is given by Rajendralala Mitra.¹ According to him they show no tendency to obesity and are noted “for a light elastic wiry make very uncommon in the people of this country. In agility and hardihood they stand unrivalled. The men are of a brownish colour like the bulk of Bengalis but never black. The women are of lighter complexion and generally well formed. Some of them have considerable claims to beauty: and for a race so rude and primitive in their habits as the Bediyas, there is a sharpness in the features of their women which we see in no other aboriginal race in India. Like the gypsies of Europe they are noted for the symmetry of their limbs, but their offensive habits, dirty clothing and filthy professions give them a repulsive appearance which is heightened by the reputation they have of kidnapping children and frequenting burial grounds and places of cremation. Their eyes and hair are always black, but their stature varies much in different individuals.” They are a mixed race: many outcasts join them. “Some of them call themselves *Mál* and live by snake catching and sale of herbs. Though known as *Bediyas* they keep distinct and do not intermarry or mix with the true *Bediyas* who unlike European gypsies keep themselves distinct. They seldom build houses or take to agriculture, wander about with a few miserable wigwams. Like all gypsies they dress like the people of the country. They cook in a pipkin in common. Their women and children eat promiscuously except when placed among Bengalis when the women eat separately. They eat whatever they can get and nothing comes amiss to them whether it be a rotten jackal or a piece of beef or mutton.” “Familiar with the use of bows and arrows and great adepts in laying snares and traps they are seldom without large supplies of game and flesh of wild animals of all kinds. A variety of birds they keep dried for medicinal purposes and mungooses, squirrels, and flying foxes they eat with avidity as articles of luxury. Spirituous liquors and intoxicating drugs are indulged in to a large extent and chiefs of clans assume the title of *Bhangi* or drinkers of hemp (*bhang*) as a mark of honour.”

They practise all the usual gypsy trades. “In lying, thieving and knavery he is not a whit inferior to his brother of Europe and he practises everything that enables him to pass an easy life without submitting to any law of civilised government or the amenities of social life.” “The women deal in charms for exorcising the devil, love philters, palmistry, cupping

¹ *Memoirs, Anthropological Society of London*, III, 122 sqq.

with buffalo horns, administering moxas and drugs for spleen or rheumatism. She has a charm for extracting worms from carious teeth by repeating indecent verses. They are the only tattooers. At home she makes mats of palm leaves while her lord alone cooks." "Bediyas have no talent for music : Nats and Banjáras have. Firdúsi says this was the reason they were exiled to Persia. Bediya women are even more circumspect than European gypsies. If she does not return before the jackal's cry is heard in the evening she is subject to severe punishment. It is said that a *fauxpas* among her own kindred is not considered reprehensible. Certain it is that no *Bediyáni* has ever been known to be at fault with any one not of her own caste. They are fond husbands, kind parents, affectionate children, and unswerving friends. Attachment to their nationality is extreme and no *Bediya* has ever been known to denounce his race. Whenever a *Bediya* is apprehended by a police officer his clansmen do their best to release him and if condemned to imprisonment or death they invariably support his family. He is a Hindu or Musalmán according to the population he lives in. Some are Deists, some Kabírpantists or Sikhs : some take the disguise of Jogís, Faqírs, Darveshes, Santons, &c. Hence he is called *Panchpirí*. His dead are usually buried and his marriage contract is solemnised over county arrack without the intervention of priests, the only essential being the consent of the heads of the clan. Marriage is restricted to his own clan, but kidnapped children brought up in camp are not prohibited. He is very sparing of ceremony. In reply to the exhortation of the bride's relations to treat her kindly he simply declares "This woman is my wedded wife" marking her head at the same time with red lead. The bride replies "This man is my husband." Incestuous marriages are suspected to be common among them.

It is said that all Bediyas whether professing Hinduism or Muhammadanism worship Káli; like the gypsies they never go to Court. Their chiefs (*Sirdár*) have supreme power and manage their affairs with the help of tribal councils (*pancháyat*). The punishments are fine, stripes with a shoe, expulsion from caste. The fines are spent in liquor. The chief is generally hereditary and he is invested with authority over his clansmen wherever they may be located. This is possible as the *Bediya* though a vagrant is much attached to his birthplace and often returns there." Much of this account applies to our North-Western Provinces *Beriyas* but they hardly appear to be as intelligent or advanced a race as in Bengal. The business of tattooing and treating diseases is here very generally made over to the *Nats* who may be closely connected with them.

The best recent account of the Kanjars is that of Mr. J. C. Nesfield.¹ He suggests that the name may be connected with that of the *Cingari* or

¹ Calcutta Review, LXXVII, 368 *seq.*

Zingari European gypsies or even possibly with our English *conjurer*, though he adds that "other etymologies are given."¹ "They have no connection whatever with Hindu forms of worship or with the rules of life, which that religion prescribes, and are entirely outside the pale of caste. Their natural home is the forest where they subsist by hunting wolves, hares and any kind of animal that they can kill or catch, by gathering such roots, and vegetable products as require no cultivation, and by extracting juice from the palm tree, which, after it has become fermented, is the favourite beverage of almost all the wandering and low caste tribes of India. They are clever too at trapping birds and squirrels, and digging out snakes, mungooses, bandicoots, field rats, lizards, and any other kind of vermin which chance may throw in their way; all of which they eat indiscriminately." Many of them are dakaites or road robbers or associated with evil doers among the Hindu community. "They are never seen in groups of more than 20 or 40 persons of all ages at a time, and the number is sometimes even less. These little groups may unite sometimes for special and temporary objects. But large groups are never temporarily formed."

"Among the Kanjars there are some groups or clans which make a habit of keeping within easy reach of towns and villages, while others seldom or never leave the forest. But even among the former it is not merely the proximity of settled communities which prevents the formation of larger groups. For even in wide forest tracts, where there is ample space, and no impediment from higher race, the same law of petty non-associative hordes prevails, and it would be a rare thing to find an encampment of more than, or even as many as, 50 persons."

The arts of the Kanjar are making "mats of the *sirki*, reed baskets of wattled cane, fans of palm leaves, and rattles of plaited straw, the last of which are now sold to Hindu children as toys, though originally they were used by Kanjars themselves (if we are to trust to the analogies afforded by other backward races) as sacred and mysterious instruments. From the stalks of the *munj* grass, and from the roots of the *palasi* tree they make ropes which are sold or bartered to villagers in exchange for grain, milk, pigs, &c. They prepare the skins of which drums are made, and sell them to Hindu musicians, though probably, as in the case of the rattle, the drum was originally used by Kanjars themselves and worshipped as a fetish; for even the Aryan tribes, who are said to have been far more advanced than the indigenous races, sung hymns in honour of the drum or *dundubhi* as if it were something sacred. They make plates of broad leaves which are ingeniously stitched together by their stalks; and plates of this kind are very widely used by the inferior Indian castes, and by confectioners and

¹ This of course is very doubtful; *Zingari* is possibly Persian, *zingar* or saddler and *conjurer* certainly has nothing to say to *Kanjar*.

sellers of sweetmeats. The mats of *sirki* reed with which they cover their own temporary sheds, are largely used by cart-drivers of classes or castes to protect their goods and themselves against rain. The toddy or juice of the palm tree which they extract and ferment by methods of their own, and partly for their own use, finds a ready sale amongst low caste Hindus in villages and market towns. They are among the chief stone-cutters of Upper India especially in the manufacture of the grinding stone which is very largely used. They gather the white wool-like fibre which grows in the pods of the Salmali or Indian cotton tree and twist it into thread for the use of weavers. In the manufacture of brushes for the cleaning of cotton yarn they enjoy an almost entire monopoly, and the small Muham-madan tribe of Kunchiband were possibly originally Kanjars. Another complete or almost complete monopoly enjoyed by Kanjars is the collection and sale of the roots of *khas-khas* grass, which are afterwards made up by others into door screens, and used as refrigerators during the hottest months of the year. The roots of this wild grass which grows in most abundance on the outskirts of forests or near the banks of rivers are dug out of the earth by an instrument called *khanti*. The same implement serves as a dagger or short spear for killing wolves and jackals, as a tool for carving a secret entrance through the clay wall of a villager's hut in which a burglary is meditated, as a spade or hoe for digging snakes, field mice, lizards, &c., out of their holes, and edible roots out of the earth, and as a hatchet for chopping wood."

Mr. Nesfield sees in these arts and industry the germs of many functions which have now become hereditary in the *Baheluya*, *Bári*, *Behna* or *Dhuniya*, *Chamár*, *Dharkár*, *Kori*, *Kalwár* and others.

"The religion of the Kanjars, so far as we have been able to learn it, is quite what we should expect to find among a primitive and uncultivated people. It is a religion without idols, without temples and without a priesthood. They live in the constant dread of evil spirits, the souls of the departed, who are said to enter into the bodies of the living as a punishment for past misdeeds or neglect of burial rites, and to produce most of the ills to which flesh is heir. In this creed they stand on the same intellectual level with their more civilised kinsfolk the Hindus, among whom it is universally believed that the air is peopled with *bhúts*, malignant spirits, who haunt graveyards, lurk in trees, reanimate corpses, devour living men or attack them with madness, epilepsy, cramp, &c. They have no belief in natural death, except as the effect of old age. All deaths, but those caused by natural decay or violence, are ascribed to the agency of evil spirits. The dead are buried five or six feet deep, lest a wild beast should tear up the carcase, and by disturbing the body send forth its attendant soul to vex

and persecute the living. When a patient is possessed they employ an exorcist or spirit medium, whom they call *Nyotia*, to compel the spirit to declare what his grievance is, so that satisfaction may be given him, and he may thus be induced to leave his victim in peace. The spirit medium has power, they say, to transport the goblin direct into the body of some living person, and to make that person his mouthpiece for declaring its will.

“The man-god whom the Kanjars worship is *Mána*, a name which does not appear in any of the lists of Hindu divinities. He is something more than what *Mithu Bhukia* is to the Banjára, *Mánjha* to the Rewári, *Alha* and *Údal* to the Bundel, *Raidás* to the Chamár, *Lál Guru* to the Bhangi or *Nának* to the Sikh. *Mána* is worshipped with more ceremony in the rainy season when the tribe is less migratory, than in the dry months of the year. On such occasions, if sufficient notice is circulated, several encampments unite temporarily to pay honour to their common ancestor. No altar is raised. No image is erected. The worshippers collect near a tree, under which they sacrifice a pig, or goat, or sheep, or fowl, and make an offering of roasted flesh and spirituous liquor. Formerly (it is said) they used to sacrifice a child, having first made it insensible with fermented palm-juice or toddy. They dance round the tree in honour of *Mána*, and sing the customary songs in commemoration of his wisdom and deeds of valour.” There is then a funeral feast at which most of the banqueters get drunk, and occasionally one of them declares himself to be under the special influence of the god and delivers oracles.

The Kanjar goddesses are *Mari*, *Parbha*, and *Bhuiyán*. *Mari*, the goddess of death, also known as *Maharáni Delí*, is supreme and appears to be worshipped as the animating and sustaining principle of nature. *Parbha*, meaning “light,” is the goddess of health, and more particularly of the health of cattle. She is also worshipped by Ahírs and similar tribes. *Bhuiyán*, known also as *Bhawáni*, is the earth goddess.

Their marriage customs are quite distinct from those of Hindus. “There is no betrothal in childhood; no selection of auspicious days; and no elaborate ceremonies or ritual. The father or other near relative of the youth goes to the father of the girl, and after winning his favour with a pot of toddy, and gaining his consent to the marriage of his daughter, he seals the bargain with a gift of money, or of some tool or animal which Kanjars prove. The girl selected is never a blood relation to the intended husband, and she is almost always of some other encampment or gang. A few days after the bargain has been made the youth goes with his father, and as many other men as he can collect—all in their best attire and armed with their best weapons—and demands the girl in tones which imply that he is ready to seize her by force if she is refused. The girl is always peacefully surrendered in virtue of the previous compact, and this demonstration of

force is a mere form—a survival of the primitive world wide custom of marriage by capture.”

On the arrival of the Kanjar bride at the encampment of her intended mate, a few simple ceremonies are performed. A pole is fixed in a mound of earth, and on the top of the pole is tied a bunch of *khashkas* root, or anything else that may be equally fitted to serve as an emblem of the Kanjar industries. The bridegroom takes the girl by the hand, and leads her several times round the pole in the presence of the spectators. A sacrifice of roast pig or goat with libations of toddy is then offered to *Mána* as the ancestral hero of the tribe, and songs are sung in his honour. When this is finished there is a general feast and dance in which every one at last gets drunk. The father of the bride does not give his daughter away without a dowry. This consists in a patch of forest assumed to be his own, which becomes thenceforth the property of the bridegroom, so long as the encampment remains near this place or whenever it may return to it. No one without the bridegroom's consent will be authorized to use this piece of forest for hunting, trapping, digging roots of *khashkas*, &c.

A woman cannot leave her husband, but the husband can divorce his wife paying her some compensation which is paid by the male members of the encampment.

“ A new born child is considered unclean, and hence on the sixth day after its birth a lustral ceremony is performed with water, and the child then generally receives its name. The occasion is celebrated with a feast and a dance, ending as usual in a drinking bout. When the child is six months old a further ceremony is performed, which consists in clipping off the hair with which the child was born, and thus removing the last remains of the taint which it received from birth.”

“ There are three different modes in which Kanjars dispose of their dead—submersion in deep water by fastening a stone to the corpse, cremation, and burial. Each clan disposes of its dead according to its own hereditary and special rites. The first method is the least common; the next may have been borrowed from the Hindu rite which was itself imported by the Aryan tribes from Persia; the last is the one most frequently practised, as well as the most highly esteemed. A man who has acted as a spirit medium to *Mána* is invariably buried in the earth, to whatever clan he may have belonged. *Mána* himself was so buried at Kára (as some Kanjars relate) in the Allahabad district, not far from the Ganges, and facing the old fort of Manikpur on the opposite bank. Three days after the corpse has been disposed of there is a feast of vegetables and milk, but no flesh; and a similar feast is held on the seventh day. A third banquet is afterwards given on any day which may be found convenient, and at this banquet flesh and wine are freely

consumed. When both the parents of a man have died, a fourth feast is given in their joint honour. In all these feasts it is the soul of the dead which is fed or meant to be fed, rather than the bodies of the living."

All men in the encampment are equal, and public affairs are managed by a council of the heads of families. "All questions and disputes about marriage compacts, compensation for divorce, punishments for misdeeds, distribution of game, plunder, or lawful gain, change of camping ground, contracts with landlords or owners of forests, &c., are decided in these assemblies."

In disputes which cannot be settled in this way the water ordeal is used. "The disputants go to the bank of a river accompanied by umpires, and throw themselves into the deepest water. The man who rises first is declared guilty."

Like all similar tribes they have a special argot of their own of which Mr. Nesfield gives a list. Many words are merely distorted Hindi. "The Kanjar women tattoo their faces and hands only to a moderate extent, performing the operation with a needle, the point of which is charged with certain colouring juice extracted from forest trees. For painting their skin they use red powder, white clay and soot or charcoal. They wear earrings made of wood or bone, and sometimes of brass or silver, if they are rich enough to buy these more costly ornaments. Both sexes wear necklaces made of the *ghunchi* berry, the natural colours of which are a bright red and black."

"Whatever a Kanjar kills from a wolf to a reptile he eats. The weapon with which they kill little birds is nothing but a pole pointed with a thin sharp spike of iron. The man lies motionless on a patch of ground which he has first sprinkled with grain, and as the birds come hopping round him to pick up the grain he fascinates one of them with the pole by giving it a serpent like motion, and then spikes it through the body. Kanjars seldom or never use the bow and arrow, but they use the pellet bow which requires much greater skill. The pellet is nothing but a little clay marble dried in the sun. With this they not infrequently shoot a bird flying. The *khanti* or short spear is not merely used in close combat, but is thrown with almost unerring effect against wolves or jackals as they run. For catching a wolf in the earth they place a net and a light at one end of the hole and commence digging at the other end. The wolf attracted by the light runs into the net, and the Kanjar batters his head with a club and kills it." They do not eat dogs nor monkeys. They profess to abstain from beef.

They profess to have seven clans—five are well established, and four can be explained by their crafts. *Maraiga* (worshippers of *Mari*), *Bhains* (buffalo keepers), *Sankat* (stone-cutters), *Gohar* (lizard catchers) and *Soda*. In Benares two others are *Iakarhár* and *Dhobibans*, and in Lucknow *Saunre* and *Uthar*.

Beldár.—(Per. *bel*, a spade.) One of the occupational castes : a mixture of members of various agricultural tribes.

Belwár, Bilwár.—A tribe of grain dealers and cultivators found in every district of the Sitapur Division, Etáwah, Dehra Dún, Bahraich and Benares districts.¹ According to Nesfield the name is derived from *belá* a purse : cf. *Berwár Rájpúts*.

Bhánd.—(Naqqál.) (Skt. *Bhanda*, a jester.) A story teller, joker, buffoon. He is said to be of a lower status than the *Bahrúpiya*. Some are kept as servants by Rájas : others wander about and perform to street audiences. They are now all Musalmáns : many *Bahrúpiyas* are Musalmáns, but the greater part Hindus. It is probably no more a true caste than the *Bahrúpiya*, and many of them are apparently *Mírásís*.

There is a popular proverb, *mahfil vírán jahán Bhánd na báshad : jangal vírán jahán sher na báshad* (a party is as desolate without a Bhánd as a forest without a tiger).

[Ibbetson, *Panjab Ethnography* ; section 530 : Sir H. M. Elliot, *Supplemental Glossary*, sv.]

Bhangi.—(Skt. *bhángá*, hemp. Nesfield² without much probability derives it from the same word in the sense of “interruption,” as a Hindu must give up whatever he is doing when he is touched by a sweeper. The word is probably connected with the drunken habits of the tribe.) The sweeper and scavenger class. They are known in the Meerut Division as *Chuhara* or *Chuhar*, while Platts derives from *chúrá*, small pieces, and *jhárná*, to sweep, while Nesfield connects it with *chúhá*, a rat, which would make them rat eaters, like the *Musahar* of the Eastern districts. They are also known as *Mektar* or “prince” which is an honorific title of various classes such as the *Bhatiyará*, *Mochí*, *Qassái*, etc., and may have been applied to sweepers ironically : in connection with this it is important to note that the *Bediya* of Bengal call their chiefs *Bhangí* or hemp drinkers as a title of honour.³ Another title for them is *Halálkhor* or “eater of forbidden food” and *Khákrob* or “sweeper of dust.” From their religion they are called *Lál Begi*.

There are various accounts of *Lál Beg* : by some he is connected with the *Rakhshasa Aroná karat* : by others with *Lál Bhikshu* or the red monk of Buddhism : by others again with *Válmiki*, the compiler of the *Rámáyana* : by others with a devotee of the Saint *Píran Pír Abdul Qádir Jilani* (1078—1166 A.D.).

They are apparently the modern representative of the *Chandála* of Manu⁴ who is descended from a *Súdra* by a *Bráhmāni* woman. He ordains

¹ *Census Report*, 1881, Form VIII B.

² *Brief View*, 40.

³ Rájendralála

Mitra, *Memoirs*, *Anthropological Society of London*, III, 125.

⁴ X, 12, 29, 30.

that they must dwell without the town ; their sole wealth must be dogs and asses ; their clothes must consist of the mantles of deceased persons ; their dishes must be broken pots, and their ornaments must consist of rusty iron. No one who regards his duties must hold any intercourse with them, and they must marry only amongst themselves. By day they may roam about for the purposes of work, and be distinguished by the badges of the Rájá, and they must carry out the corpse of any one who dies without kindred. They should always be employed to slay those who are sentenced by the law to be put to death, and they may take the clothes of the slain, their beds and their ornaments.¹

* In Buddhist times the people of Madhyadesa with the exception of the *Chandálas* used to eat neither garlic nor onions. If a *Chandála* entered a town or a market place he used to strike a piece of wood in order to keep himself separate ; “ people who hear this sound know what it means and avoid touching him or brushing against him.”² In Manu’s³ time such people were known as *Báhya* or outcastes.

The *Baláhar*⁴ or village messengers, found in small numbers in Cawn-pore, Fatehpur, Mathura, Farukhabad and Jhánsi, are akin to them, so are the *Basor* and *Domar* of Bundelkhand.⁵

In the Upper Duáb the Hindú *Bhangis* have several divisions—*Bhagwána*, *Karothiya*, *Chatolé*, *Baid*, *Kondhiya*, *Guker*, *Bhilwál*, *Parché*.⁶ Another list is *Baniwál*, *Bilpurwár*, *Ták*, *Gahlot*, *Kholi*, *Gagra*, *Sarohi*, *Chandáliyá*, *Sirsawál*, *Siriyár*.⁷ Usually by including the Muhammadan clan, they make up seven divisions—*Shaikh* or Musalmán and six Hindú—*Helá*, *Lál Begé*, *Gházípurí Ráút*, *Dánápuri Ráút*, *Hárt* and *Bánsphor*. The last are more properly a *Dom* clan. The *Helas* will not look after dogs or eat food left by persons other than Hindús. But the *Dánápuri Ráúts* share to some extent this prejudice refusing food that has been served to Europeans.

Akin to these are the *Gandhílas* or *Gadahlas* who are found in small numbers in Etáwah, Muzaffarnagar, Meerut, Saháranpur, Jaunpur and Jhánsi. Sir H. M. Elliot⁸ calls them a few degrees more respectable than *Báwariyas*, but here he was perhaps mistaken. In the Panjáb they “ wander about bareheaded and barefooted, work in grass and straw, catch quails, clean and sharpen swords, cut wood, and generally do odd jobs. They also keep donkeys and engage in trade in a small way.”⁹ Captain Temple¹⁰ calls them “ houseless sweepers of a very low order of intelligence and more

¹ Manu, X, 57, 58 ; Wheeler, *History of India*, II, 541, sq.

² Beal, *Fah Hian*, 55.

³ X, 28.

⁴ *Census Report, North-Western Provinces*, 1865, Form VIII-B.

⁵ *Idem*,

Form IV, 24, *Gazetteer, North-Western Provinces*, I, 162.

⁶ Rájá Lachhman Sinh,

Bulandshahr Memo., 186, sq.

⁷ Sir H. M. Elliot, *Supplemental Glossary*, s.v.

⁸ *Idem*.

⁹ Ibbetson, *Panjáb Ethnography*, section 595.

¹⁰ *Indian Antiquary*,

XI, 42.

like beasts than men." They come principally from the Montgomery district and are inveterate thieves, especially of dogs, which they eat. They will also eat animals which have died a natural death and putrid flesh.

The *Halálkhors* are the *Alacors* of Tavernier¹ "who alone will touch the ass or eat pig." The custom as to inter-marriages between the clans varies in different parts of the province. In Benares city it appears that they do not intermarry, but this is not the case elsewhere.

The *Lál Begí* or Hindú branch admit outsiders into the clan. The outsider may be a *Mehtar* or of any other caste, the usual object being to possess or marry a *Lál Begí* woman. The ceremony of initiation is this.² The candidate brings with him mince pies (*chúra*) to the amount of five sers weight, and the articles for the worship of Lál Beg, viz., *ghí*, betel, cloves, large cloves, incense and frankincense. A genealogical song (*kursi*) is then recited over him and finally he is patted on the back, and a little of the mince pies, some water and a tobacco pipe (*hugga*) given him. A quantity of the mince pies are offered to Lál Beg. A rupee and a quarter is paid to *guru* (always *Mehtar*) who performs the ceremony, and such clothes as the candidate can afford. The rest of the mince pies are eaten by the clansmen present.

The *Bhangí* will accept alms on the day of an eclipse when the demon of darkness is supposed to be abroad. He is supposed to be in some way connected with the small-pox goddess *Sítalá*, whose priest he often is and receives the animals which are let loose as scapegoats to propitiate the goddess. In the Upper Duáb he is usually the priest of the local village god *Bhúnya* at whose shrine he attends on Mondays, beats a drum and receives the offerings. The Hindú branch generally marry by the usual *Sátphera* ceremony, and as the ghost of a *Bhangí* is much dreaded the dead are buried face downwards.

Bhántu.—[*Bhát* (*Bhátu*).] A thieving tribe found in Bareilly and Moradabad. Nesfield classes them with the [*Nats*, but apparently incorrectly, as they are closely allied to, if not identical with, the *Sánsi*, *Hábúra* and *Beriya* of the Jumna Gangetic Duáb. In Central India there is a tribe of the same name who claim to be Mahrattas, but are not recognised as such.³

Bhar.—*Rájbbhar* (*Bharat*, *Bharpatwa*). One of the aboriginal races found chiefly in the Benares and Allahábád Divisions. "Common tradition assigns to them the possession of the whole tract from Gorakhpur to Bundelkhand, and Sagar, and the large pargana of Bhardohi in Mirzapur (formerly Bhardohi) is called after their name. Many old stone forts, embankments and subterranean caverns in Gorakhpur, Azamgarh, Jaunpur, Mirzapur and

¹ *Travels*, 162.
Tribes, p. 21.

² *Panjáb Notes and Queries*, II, 1.

³ Rowney, *Wild*

Allahábád, which are ascribed to them would seem to indicate no inconsiderable advance in civilisation. Bhars are now occasionally found in the original seats of their occupation filling the meanest offices : swine are especially given over to their care, and they have credit with the common people for being well acquainted with the depositories of hidden treasure.”¹ As an illustration of the attribution of all ancient sites in the eastern districts to Bhars it may be noted that two Buddhist Stúpas at Bihár have been so attributed by a writer in the Oudh Gazetteer.² The Chiraiya Kot fort in Gházipur has been similarly attributed to them³ and the same is the case with other ruins in Basti and Gházipur.⁴ There are also numbers of Bharadhi or Bhar forts in the Allahábád district.⁵ What are usually called Bhar tanks are *Súrjbedi* or longer from east to west : while modern tanks are *Chandrabedi* or lie north and south.

This race has given rise to much wild speculation. Carnegy⁶ has a theory that the more respectable and influential Rájput clansmen may have fled before the then dominant rulers of the serpent race or of the followers of Buddha : but the mass of the Chhattis remained and were in fact none other than the Bhars, Cheros and the like ; and that the final overthrow of these degraded races after the fall of Delhi was neither more nor less than the restoration of Rájput influence in those parts where it had been dormant and the social reclamation of the Bhars. Mr. V. A. Smith⁷ again thinks they were Jains.

Mr. W. C. Benett⁸ says “ the Bhar heroes of Eastern Oudh constantly appear in the legends of any time between 1000 and 1400 A.D., but probably lived in 13th century. The ancestors of the great *Kánhpuriya* clan of Rájputs, Sahas and Rahas are said to have completed the conquest of the western half of Partábgarh by inflicting a decisive defeat on the Bhars whose kings Tiloki and Biloki were left dead on the battlefield. A tradition of the *Bais* of Dhundiya Khara relates that Abhaichand, the founder of that house in Oudh, defeated Dál and Bál on the banks of the Ganges in the Rae Bareli district. In my report on the chief clans of the Rae Bareli district I have proved [pp. 3, 17, App. p. III] that Abhaichand, Sahas and Rahas were contemporaries and lived early in the 13th century.

A third tradition states that Dál and Bál fell fighting with Ibrahim Sháh, Sharqi of Jaunpur at Dalamau on the Ganges and near the boundary of the Rae Bareli and Partábgarh districts. The locality is fixed by the fact that a large crowd of Ahírs collects once a year at a mound the reputed

¹ Sir H. M. Elliot, *Supplemental Glossary*, s.v. *Logical Survey*, XI, 67.

² *Idem*, XXII, 107.

³ I, 306, Cunningham, *Archæo-*

⁴ Buchanan, *Eastern India*,

II, 379 ; Oldham *Memoir*, I, 15—26.

⁵ *Settlement Report*, 49.

⁶ *Notes*, 19.

⁷ *J. A. S. B.*, 1877.

⁸ *Indian Antiquary*, I, 265f. *Gazetteer Oudh*, Intro. XXXVI, *Clans of Rae Bareli*, 2.

tomb of the chieftain, about a mile from the fort, and offer milk to their manes.

Leaving legend for history we find that Farishta, probably drawing from the *Tabakát-i-Nasiri*, records that in 545 A.H. (1246-47 A.D.) Sultán Nasir-ud-dín marching through the centre of the Duáb took the Tilsindah fort. In the same year advancing towards Karra he laid waste the villages of Dalki and Malki and took prisoners a number of their family and servants. These Dalki and Malki were kings in the neighbourhood of Jumna and had formerly royal stations at Kalinjar and Karra. These Dalki and Malki are probably the great Bhar Kings of tradition. Two inscriptions discovered at Kalinjar and criticised by Lassen [*Ind. alt.*, III, 796 s.g.] prove that a mañ whose name is not given, but who is described as the first of his race (*pravansa*), rose to distinction among the Káyasths of Kausambhi and took the fort of Ajaigarh. He was followed in succession by Jahnu or Hárúka, Jalhana, Gangadhara, Kamala and Málíka, the last of whom is identified with the Malki of Farishta. This Bhar dynasty thus lasted for six generations, and we may place its commencement at about 1100 A.D. or 150 years before its destruction by Násir-ud-dín. The *Chandúl Bhar* of Al' Utbi, (*Dowson's Elliot*, II, 46) means the outcaste *Bhawar* or *Bhar*: at the time of Mahmud's conquest a Bhar chief who was always at war with the Hindús flourished a few marches south of Kanauj. Thus at the time of the Ghori conquest an aboriginal tribe not far south of Kanauj, and at the end of the same century a chieftain of the same tribe took Kalinjar and established a powerful kingdom stretching from Málwa to Mirzapur and Fyzabad and with its principal strongholds at Kalinjar and Karra. The Bhar king did what aborigines in his position always did and got himself admitted as a Káyasth into the Hindú caste system. His dynasty reigned for a century and a half and was overthrown in 1247 A.D. His descendants were promoted to be Kshatriyas and are now known as Chandels." This sketch of the Bhar dynasty is however untrustworthy, as it is clearly proved by General Cunningham¹ that the Dalaki and Malaki of Farishta were the Baghel Rájás Dalakeswar and Malakeswar, who reigned between 1240 and 1300 A.D. General Cunningham² suggests that the Bhars were of the Ahír tribe. In support of this it is noted that among the *Raikwári* families of Bahraich certain customary offices are always performed for the children of this caste by an Ahírin, the successor and representative of a Bhar Rája who was slain by the founder of the Baundi house.³

They have been identified with the *Ubarae* of Pliny⁴ and with the *Barrhai* of Ptolemy.⁵

¹ *Archæological Survey*, XXI, 105; Dowson's *Elliot*, II, 348, 366.
² *Archæological Survey*, XI, 60.
³ *Oudh Gazetteer*, I, 110.
⁴ J. W. McCrindle, *Indian Antiquary*, VI, 339.
⁵ *Idem*, XIII, 380.

Sir H. M. Elliot¹ remarks that "it is strange that no trace of Bhars is to be found in the Purānas unless we may consider that there is an obscure indication of them in the Brahma Purāna where it is said that among the descendants of Jayadhwaja are the Bhāratas who it is added "are not commonly specified from their great number:" or they may perhaps be the Bhargas of the Mahābhārata subdued by Bhīm Sen on his Eastern expedition. To this it has been replied by Mr. M. A. Sherring² that (1) Brāhmanical writers generally speak of the Dasyus and Asuruas and all other non-Hindú races with superciliousness and contempt and (2) the abandonment of a considerable tract of country by the Aryans was dishonourable and not likely to be mentioned. In Ghāzipur and Azamgarh the chief foes of the Bhars were the *Sengar* Rājput̃s from Phaphūnd in Etāwah.³ The Bhar capital in Mirzapur was, according to Mr. Sherring,⁴ Pampapura from which they were driven by the *Gaharwār* Rājput̃s under Gudhan Deo. Their power in Bhadohi was broken by the *Monas* Rājput̃s who came from Amber or old Jaipur. Both the *Monas* and *Gaharwārs* came under the influence of Prithipat Sinh, Rāja of Partābgarh. In Allahābād they were displaced by the *Bais* in Pargana Jhansa : by the *Monas* in Kawai : by the *Sanak* in Meh : by the *Tissyal* in Sikandra : the *Nauwak* in Nawābganj : the *Bisen* in Kaira : and the *Athaban* in the Duāb. Three influential castes or classes in Allahabad, *Bharor Garhar* and *Tikait*, claim an admixture of Bhar blood.

According to Sir H. M. Elliot⁵ the Bhars consider themselves superior to the *Rājbhars*, but this claim to superiority is not conceded by the *Rājbhars*. They do not eat or drink together. In Ghāzipur⁶ they do not own an acre of land and rarely attain even to the dignity of cultivators. For the most part they are ploughmen or village policemen and are much addicted to the crime of house-breaking with theft. It is said that there are two divisions of them—*Rājbhars* who do not eat swine's flesh and are looked on as a kind of low Hindús and the common *Bhars* who keep herds of swine and are altogether out of the pale of Hindú society. In Gorakhpur they live principally by crime. They reside in different villages under the protection of the landlords who get a share in their plunder. In their villages they are not acknowledged as Bhars but are spoken of as Banjāras: a local proverb connects them with the Satāsi Rāj.⁷

In Azamgarh they are said to have a number of sub-castes (*Pur̃i*)—*Bhar*, *Rājbar*, *Bayār*, *Patiwan*, *Bind* and *Jhonkaha*. The *Bhar* are reckoned outcastes, but the *Rājbar* are counted among Hindús. They

¹ *Supplemental Glossary*, sv. ham, *Memoir*, Chapter III, 9.

² *J. R. A. S. N. S.*, V. 376. sqq.

³ *Old-*

⁴ *Ut supra*.

⁵ *Supplemental Glossary*, sv.

⁶ *Oldham, Memoir* I. 50.

⁷ *Report, Inspector General, Police, North-Western Pro-*

vinces 1867, p. 112 : 1868 p. 51.

themselves say they were once lords of the country and ousted by the *Bhuinhárs* and *Chhatttris*.¹ Many of these sub-castes are in other places reckoned as distinct tribes.

Nesfield says that the *Bayár* are of the same status as the *Lodha* "and the name is identical with that of an old tribe of freebooters who are celebrated in local traditions as builders of mud forts and founders of petty kingdoms."² They are perhaps the same as the *Bhyárs* or *Bhihars* of Cawnpur.³ The two great towns of the *Bhars* in Oudh are said to have been Sultánpur, which was destroyed by Alá-uddín, and Chandaaur.⁴ The *Bhars* of Gonda⁵ have a hatred for the cultivated plain. When land has attained a certain pitch of cultivation they always leave it for some less hospitable spot and their lives are spent in wandering from jungle to jungle. "They are very timid, very honest and keen sportsmen untiring in pursuit and excellent shots with their long guns. They show the influence of orthodox Hinduism in sparing the *nílgáé*, but are fond of the flesh of pigs, washing down their feasts with copious draughts of spirit of rice or mahua. They offer goats to Samai and decapitate chickens before the snake god Káre Deo. Their worship of Bánsapati mai is more Hindu in its character and their pure offerings of grain and clarified butter are handed over to be eaten by a Bráhmaṇ. Marriages are contracted without the intervention of a *pandit* and with the rites in use among other low castes such as Korís and Chamárs. With a magnificent assumption of rights not recognised by our law the bride's father makes over (*shankalap*) to the bridegroom a small patch of forest to clear and cultivate."

Bharbhúnjá.—(*Bhrij*, *Bhujjá*, *Bhurji*) [Skt. *bhráshtra*, a frying pan, *bhrij*, to fry.] The caste of grain parchers: an occupational tribe. Their traditional origin is by a Kahár from a Súdra woman: but the tribe is probably of mixed origin. They have the traditional seven divisions, of whom Sir H. Elliot⁶ names as the most important, Kanaújjiya, Suksena and Uttaráha. In the Central Duáb they are mostly of the Katiya subdivision, besides which are the Khidoya, Dasa and Saksena. In Kumaun they are mostly cultivators.⁷ These clans do not intermarry. Among Hindús they are called Mahápápi or great sinners because they "butcher" the grain they parch. They practise widow marriage.

Bhát.—[Skt. *bhatta*, lord.] The genealogist of the Rájputs, Bráhmans and other higher tribes. They are the modern representatives of the *Vandi* or Vaidik panegyrist. They are traditionally descended from the intercourse of a Bais with a Chhatttri woman or a Chhatttri from a Bráhmaṇ

¹ *Settlement Report*, 33.

² *Brief view*, 14.

³ *Settlement Report*, 18.

⁴ Sleeman, *Journey II*, 246.

⁵ *Oudh Gazetteer I*, 341 sq.

⁶ *Supplemental*

Glossary s.v. William's *Oudh Census Report* 100.

⁷ Atkinson's *Himalayan Gazetteer*,

III, 451 sq.

widow. "Other authorities say that they were produced to amuse Párvatí from the drops of sweat on Siva's brow, but as they chose to sing his praises rather than hers, they were expelled from heaven and condemned to live a terrestrial life as wandering bards."¹ *Rae* is an honorific term for them. While the *Jágá* or *Bhát* is the genealogist or historian, the *Cháran* or *Brahm Bhát* are bards and heralds and compose verses in honour of the ancestors of great men. In Bombay² the difference between a *Bhát* and a *Cháran* is chiefly that the latter is a simple reciter of a Rájput's praises in short rude poetical pieces, while the former is a regular genealogist and sometimes the historian of the family. Malcolm³ says that there are two tribes of *Chárans* *Kachili* who are merchants and the *Marú* who are bards. These again branch out into 120 other tribes, many of which are the descendants of Bráhmans and Rájputs. Mahadeva created the *Bhát* to mind his lion and his bull : but the former killing the latter he had to create new ones daily. So he made the *Cháran* as devout as the *Bhát* but of a bolder spirit and put him in charge of the animals. From that period no bull was ever destroyed by the lion.⁴

"No security is esteemed so binding or sacred as that of *Bhát* because on failure of the obligation he proceeds to the house of the offending party and in his presence destroys either himself or one of his family, imprecating the most dreadful vengeance of the gods on the head of him who has compelled them to shed their blood."⁵

The *Thag* of Bijnor is very like the *Bhát*. They now live by alms received at marriages, but their name indicates the former bad character of the caste.⁶ *Bhátas* are said to have seven subdivisions: *Utsela*, *Mahápatr*, *Kailiya*, *Mainpuriwála*, *Jangira*, *Bhatara* and *Dasaundhi*. In the Central Duáb the main divisions are *Mágadh*, *Bandiján* and *Sít*; ⁷ to which may be added *Barú* and *Brahm*. Their numbers are gradually decreasing. Their Bráhmanical origin is shown by the title *Maháráj* and the wearing of the Bráhmanical cord. Their constituents are called *Jajmán* as in the case of Bráhmans, while he himself is known as *Yagwa*, *Jajak* or *Jachak*, the priest by whom the sacrifice is performed.⁸ In the Eastern Districts there is a class of Muhammadan *Bhátas* who say they were in the service of Chait Sinh and were forcibly converted in revenge for his conduct by Jonathan Duncan. They are mere wandering beggars, a drunken vicious abusive class who enforce alms by impudence and bad language.

Bhatiyára.—[Skt. *Bhrishka-kára*, a preparer of roasted and fried meat.] The baker and seller of cooked food to be found in native inns and caravans.

¹ Sir H. M. Elliot, *Supplemental Glossary*, s.v.

² *Indian Antiquary*, V. 169.

³ *Central India*, I, 132.

⁴ *Idem* 132, note.

⁵ Forbes, *Oriental Memoirs*, II. 90.

⁶ *Census Report, North-Western Provinces 1865*, Table IV. 7.

⁷ Sir H. M. Elliot,

Supplemental Glossary, sv.

⁸ Nesfield *Brief view*, 46.

sarais. They are said to be descendants of members of the household establishments of the Emperor Sher Sháh and his son Salím Sháh, who after the conquest of their employers by Humayun were doomed to servitude as attendants on travellers. There are two main divisions *Shersháhi* and *Salimsháhi* who are distinguished by the women of the former wearing petticoats and of the latter drawers. In popular belief the name is derived from the *Bhatti* tribe of which they claim to be members. In the Upper Duáb there are two other divisions *Chirmár* and *Jankhatti*. They observe Hindu ceremonies at their weddings. Some are Muhammadans. The caste is occupational and much mixed.

[*Census Report, North-Western Provinces*, 1865, I, App. 44. Williams, *Oudh Census Report*, 82 : Ibbetson, *Panjab Ethnography*, section 620.—Rájá Lachhman Sinh, *Bulandshahr Memo*. 197.]

Bhíhar.—Originally aborigines in Rohilkhand and the Upper Duáb. They are said to have been expelled from Nirauli Bahjoi and the neighbouring Districts by the Bargújar Rájputs. In the Duáb they are more commonly called Bímhar and in parts of Rohilkhand Bhíhar. Sir H. M. Elliot connects them with the Bhars.

[Sir H. M. Elliot, *Supplemental Glossary sv. Gazetteer, North-Western Provinces V.* 136].

Bhíl.—[Skt. *bhilla*.] More a Central Indian tribe, but the Census shows a few in Moradábád, Fatehpur and Mirzapur. Lassen thinks they are the *Phyllitæ* of Ptolemy whom Yule identifies with the *Pulinda* a general term for various aboriginal races. According to Caldwell¹ the name *Bhilla* (*vil bil*) means a bow. There is a curious legend of Drona the preceptor of the Pándavas being jealous of the skill in archery of the Bhíl Rája and commanding him and his subjects to cut off the forefinger of the right hand. Wheeler² is wrong in saying that this legend is in the Mahábháráta. Hindu tradition says that Mahádeva was one day reclining sick in the forest when a beautiful damsel appeared, the first sight of whom affected a complete cure of all his complaints. The result of this intercourse was the birth of many children one of whom, distinguished for his ugliness, slew the favourite bull of Mahádeva, for which crime he was expelled to the woods and mountains and his descendants have been named Bhíl and outcastes ever since.³ They still call themselves thieves of Mahádeva.⁴ Malcolm⁵ thinks them emigrants from Jodhpur and Udaipur to their present territory, and their original sovereignty is shown by their giving the *tika* to some of the existing Rájput princes. The most solemn form of oath

¹ *Dravidian Grammar* 484, quoted by J. W. McCrindle, *Indian Antiquary XIII*, 361.
² *History of India*, I, 84 sq. *Westminster Review* 1868, p. 387. ³ Captain W. Hunter
J. R. A. S. VIII, 181. ⁴ Malcolm, *Central India I*, 526. ⁵ *Idem I*, 519.

among them is mixing cowdung salt and *jawári* and lifting up the mixture. They have some relations with the aboriginal local gods and are priests of one of the most ancient temples in Omkár¹. According to Sir A. Lyall they are all divided into a variety of distinct groups, a few based on a reputed common descent, but most of them apparently muddled together by simple contiguity of habitation or the natural banding together of the number necessary for maintaining and defending themselves.² Malcolm says that the Bhíl women are invariably the advocates of the cause of good order. They have much influence and the principal hope of an enemy's escape is the known humanity of the women. They worship particularly Sítalá the small-pox goddess and Mahádeva from whom they boast descent.³

The chief historical tradition of them in these Provinces is that they were formerly rulers in Rohilkhand whence they were expelled by the *Jan-ghára Rájput*s.⁴ [Rowney *Wild Tribes* 23 sq. Pritchard, *Researches* IV 170, sq.]

Bhoksa, Bhuksa.—A tribe analogous to the Thárus found in the Tarái and Bhábar from the Pilibhít district on the east to Chánderpur on the Ganges on the west. There are a few scattered colonies in Dehra Dún. The tradition quoted by Sir H. M. Elliot⁵ that they are *Panwár Rájput*s is quite a myth. They are closely allied in physique and habits to the *Thárus* and are nothing but an outlying Hinduised branch of the great Non-Aryan family. "They are of short stature and very sparse in habit, in both respects somewhat exceeding the ordinary peasant of the District from whom however they do not differ much in general build or in complexion. The eyes are small: the opening of the eyelids being narrow, linear and horizontal (the inner angle not inclining downwards so far as observed). The face is very broad across the cheek bones and the nose is depressed thus increasing the apparent flatness of the face: the jaw is prognathous, and the lower lip thick and the moustache and beard are very scanty."⁶ The country occupied by them is known as *Bhukśár* as that of the Thárus is *Tháruhat*. The Kichha or Gola river is the boundary of the tribes, the Bhukśas extending from its left bank to the Ganges, and the Thárus east as far as Gorakhpur.⁷ Their settlement in the Tarái must be of ancient date as this tract is called *Bhukśár* in the *Ajín-i-Akbari*.

"They are now in every respect in their habits and customs Hindús of the ordinary low caste type and employ Gaur Bráhmans as their priests

¹ Capt. Forsyth, *Highlands of Central India*, 172.

² *Asiatic Studies*, 160.

³ *Central India*, II, 180 sq.

⁴ *Bareilly Settlement Report*, 19. *Gazetteer, North-*

Western Provinces, V, 578 sq.

⁵ *Supplemental Glossary s.v.*

⁶ Dr. Stewart, *J. A.*

S. B. XXXIV, ii, 150.

⁷ E. Colvin, *Report, North-Western Provinces Census 1865*,

Vol I. App. 60 sqq.

for marriage and funeral ceremonies. Some are Sikhs and the wife follows the religion of her husband and the children that of the father."¹ "They bear a good moral character, are inoffensive and peaceable as well as intensely ignorant and indolent. They have no arts or manufactures and live on the chase and a scanty cultivation. They are particularly fond of wild pig and this may be one of the reasons why they change the site of their villages every couple of years. In some places they collect the wild forest produce, but in no systematic way. They also engage in gold washing, extracting gold dust to the value of a few hundred rupees a year from the auriferous sands of the Sona nadi. They are slowly but surely dying out, and now number only a few thousands." In Garhwál they are reputed sorcerers, able to cause death and injury. "Some are even said to be able to assume the form of a wild animal and thus accomplish the destruction of an enemy. It is said that Sudarshan Sáh rid Garhwál of sorcerers in the following manner. He called all the Bhoksas together under pretence of needing their assistance in some ceremony and promised them all kinds of rewards should he succeed, and so induced them to come themselves and bring all their books with them. When all were assembled with any pretensions to power as sorcerers, he caused them to be bound hand and foot and thrown with their books and implements into the river."²

They are said³ to have 15 clans (*gotra*) of which 12 are of superior and 3 of inferior rank. The superior are the *Bargújar*, *Tabári*, *Barhaniya*, *Jatwar*, *Adhoi*, *Dogugiya*, *Rathor*, *Nagauriya*, *Jalál*, *Upádhiya*, *Chauhán*, *Danwariya*. The three inferior are the *Dhímar* (the offspring of a *Telin* by a *Ráthor*), *Dungra* (the mother being a hill woman) and *Golí* (the mother being of the Barber caste). They are clearly a very mixed race. These *Gotras* are exogamous. Those who live near the *Thárus* are said to intermarry with them. The Bijnor *Bhoksas* affect to despise the *Thárus*. They claim to be addressed as *Thákur* and some wear the Bráhmical cord. They call those east of the Rámangá river *Parbiya*. Those of the Eastern Dún are known as *Makra* and if not identical are closely allied to the *Bhoksas*. They are described⁴ as great eaters of fish and drinkers of spirits; of inferior intelligence and physique and to have few traditions except that their ancestors were Rájputs.

Bhot, Bhotiya.—[Skt. *bhota*.] A general term for various tribes of hill-men who come down to the plains in the winter with skins, blankets, &c. The *Bhotiyas* ought necessarily to have no distinction of caste but of late years the *Jawár Bhotiyas* have affected to imitate the niceties and scruples of the Hindus in regard to food and have assumed the designation of Sinh: "But

¹ E. T. Atkinson, *Himalayan Gazetteer*, II, 371, sq.

² *Idem* II, 833.

³ Sir

H. M. Elliot, *Supplemental Glossary*, s.v.

⁴ Williams, *Memo. of Dehra Dún*, 30.

they have derived no consideration from these pretensions and continue to be regarded by the Hindús as descendants from a cow-killing race. These pretensions will probably gradually disappear and the *Bhotiyas* will relapse into the unscrupulous habits of their Tartar ancestors."¹

Bhuínhár, Bhúnhár.—(Skt. *bhūmi*, land : *kāra*, maker) (*Bábhān*.) A tribe found in large numbers in the Benares Division. The Rája of Benares belongs to the caste : also the Rájas of Bettiah and Tikári. The usual story of their origin is that when Parasuráma destroyed the Kshatriyas the soil was given to Bráhmans who in taking possession assumed to title of *Bhuínhár*.² There is however considerable doubt on this point.

Buchanan is clearly wrong in connecting them with the *Bhuiyas* of Shahabad and Mirzapur, who are certainly aboriginal. At the same time their physique and appearance are clearly against the claims they make to pure Bráhman descent. "Their Bráhman and Chhattri neighbours generally insinuate that they are of mixed breed, the offspring of Bráhman men and Chhattri women or of Chhattri men and Bráhman women. By other castes they are regarded as a kind of Chhattri and are spoken of and indeed often speak of themselves as *Bhuínhár Thákurs*. Their clans (*gotra*) are the same as those of the Bráhmans and Kshatriyas and their sub-divisions vary in the reputed quality of their lineage. The ceremonial rites of the *Bhuínhárs* are the same as those of the Bráhmans and like the latter the *Bhuínhárs* wear a thread (*Janeu*) 96 hands' breadth (*chana*) in length, the Chhatttris thread being 80 only. They do not perform priestly offices, nor receive offerings given from a religious motive (*dān dakshina*) but they are saluted with the *pranám* or *pailagi* and return the salutation with a blessing (*asirbad*.) Physically they are of the same type as the Bráhman or Chhatttri. In character they resemble the former more than the latter : and the following proverbs are in vogue :—

Nadé kai bhánwak,

Bhuínhár kai ghánwak.

Sab se chaturá Banyá, tese chatur Sonár;

Lásá lúsé laiké tehi thagé Bhuínhár.

Bráhmans do not eat with them nor do Rájputés. Possibly the existence of the *Bhuínhár* class is also evidence of the time when the bonds of caste as we know them had not been forged or if forged were not worn by those who pushed forward into new settlements beyond the old. It has been pointed out that to the non-Aryan inhabitants of the country all Aryans were of one caste, all Bráhmans. Within the Aryan body the exchange of

¹ G.W. Traill, *Asiatic Researches*, XVII, 1, s. qq. ² Sir H. M. Elliot, *Supplemental Glossary s.v.* Cunningham, *Archæological Reports*, XVI, 7. *Amangarh Settlement Report*, 27, s. qq.

priestly for military employment was not impossible and did not involve degradation. It is unnecessary therefore to believe that all *Bhūinhārs* are Brāhmans of inferior because illegitimate stock. They may be as true born as the Brāhmans or Chhatttris who surround them, and many of whom possibly they preceded in the occupation of the land. Further it seems probable that many so called Kshatriya tribes are Brāhmans who have fallen from their high estate through the *Bhūinhār* grade to their present one. Many clans are both *Bhūinhārs* and *Chhatttris*, e.g., *Garg*, *Donwar*, *Sarpakariya*, *Birwār*, *Sakarwār*, *Gautam*.”¹ Dr. Oldham² says that in popular estimation they share something of the sacredness which attaches to Brāhmans. Their divisions are very often the same as well known Rāj-pūt tribes, *Kinwār*, *Gautam*, *Kausik Bhūinhārs*; and the corresponding Rājput tribe sometimes name the same city or country as the first home of their race and “in one case a *Bhūinhār* and Rājput tribe both claim descent from a common ancestor, and each admits that the pretensions of the other are well founded. The *Bhūinhār* tribes all intermarry on terms of equality and eat in common: on the other hand Rājputs marry their daughters only into what they consider superior and their sons into inferior tribes and are very chary of eating together. There is consequently a much closer bond of sympathy between the various *Bhūinhār* tribes of the district than between the Rājputs.” General Cunningham³ notes that they are notoriously quarrelsome. The proverb runs:—

Bābhan kutta hāthī,

Tīnon jāt kā ghātī,

“Bābhans, dogs and elephants are all three ready combatants.” “They say they are Brāhmans which is borne out by their name. Their enemies say they are descendants of men of low caste whom Jarasandha raised to the priesthood.” The following clans are found in Ghāzipur⁴:—

- (1) *Kinwār*.—Claim origin from Padampur in the Karnatic, like Kinwār Rājputs. They are divided into three sects *Rajdhar*, *Makund*, and *Pithaur rāe*.
- (2) *Bemwār*.—Who say they came from Bempur and settled in Narwan in Benares. They are respectable well-to-do people.
- (3) *Sakarwār*.—Connected with the Rājput tribe of the same name (*q.v.*)
- (4) *Donwār*.—Who say they came from near Fatehpur-Sikri and settled in Azamgarh, where they were called *Bhath*. They derive their name from their parent village *Donauli* which was called after Dona Achārya a Pānde Brāhman.

¹ *Azamgarh Settlement Report* 27. s. qq.

² *Ghāzipur Memo.*, I, 43.

³ *Archæolo-*

gical Report, XV, 115.

⁴ *Oldham Memo.* I, 68, s. qq.

(5) *Kastwár*.—The only *Bhuinhár* tribe which represent themselves as the descendants of the few Bráhmans who prior to the last Hindú emigration remained in the district surrounded by the aboriginal tribes. They claim descent from five Bráhmans to whom some land was given by King Mandhata a cousin or nephew of Prithivi Rájá of Delhi in gratitude for being cured of leprosy by bathing in a tank at Ghauspur.

(6) *Kausik*.—Like the similarly named Rájput tribe.

In Azamgarh,¹ the sub-divisions are *Garg*, *Donwár*, *Sarpakariya*, *Birwár*, *Sakarwár*, *Gautam*, *Chenchul*, *Bhirgbans*, *Kurhaniya*, *Sandil*, *Sabra-wiya*, *Bháradvaj*.

Bhurtiya.—(Derived by Nesfield² from *bharti karna*, to lend sums for short periods, which is very unlikely.) A small cultivating class found only in Mirzapur.³ They are possibly the same as the *Bhortea* (*sic.*) on the banks of the Jumna who are said to be few in number, cultivators of land and reputed honest.⁴

Bihishti.—(Usually derived from Pers. *bihisht*, Skt. *vasishta*, Paradise; Captain Temple⁵ points out that *bihishti* in Persian does not mean waterman, and suggests a derivation from the Skt. *vish*, to sprinkle) (*saqqah*.) The Musalmán water-carrier class. It is proverbial that neither a *Bihishti* nor a *Kharádi* was ever in jail.⁶ The trade must be a very ancient one as the leather bag (*mashk*) is mentioned in the Veda and Manu.⁷

The *Bihishti* who saved Humayun's life at Chausa, and was rewarded by sitting on the Imperial throne for half a day employed his short tenure of power in providing for his family and friends and caused his leather bag to be cut up in rupees which were gilt and stamped with his name and the date of his name.⁸

Bind.—(The name is said to be derived from their original home in the *Vindhya* Mountains.) A tribe of toddy drawers and cultivators found in every District of the Benares Division, Saháranpur, Budaun, Jaunpur, Faizabad Bahraich and Sultánpur. Buchanan⁹ says they are akin to the *Beldár*, are fishermen, boatmen, ploughmen and dig with the hoe, whence they are considered impure. They also make mats and nets and have a preference for cultivating land on the borders of tanks.¹⁰ In Azamgarh¹¹ they are recorded as sub-divisions of the *Bhar* and *Luniya*. They have been known to commit dacoities in Gorakhpur and have a bad reputation.¹²

¹ *Settlement Report*, 27: sq: 42. sq.
North-Western Provinces, Form VIII. B.
quary, XI, 117.

⁶ *Reade, Notes*, 25.

² *Brief view*, 34.

⁴ *Reade, Notes*, 25.

⁷ *Wilson's, Rig Veda*, II, 28, Manu II,

99, V, 199.

⁸ *Academy*, 9th January 1875.

⁹ *Eastern India*, I, 173.

¹⁰ *Reade, Notes*, 26.

¹¹ *Settlement Report*, 33, sq.

¹² *Report, Inspector-*

General, Police, North-Western Provinces, 1868, p. 51.

Bisāti.—(*Bisāt* goods spread out for sale : Skt. *visrita* extended.) A small pedler or huckster : a mixed occupational class ; many are Muhammadans.

Biloch.—(Identified by Prof. Max Muller¹ with the Skt. *mlechchha*, a foreigner, out caste, non-Aryan.) An important tribe in the Panjáb and Bilúchistán : a full account of them is given by Ibbetson.² Col. Yule³ describes them as “A fierce and savage people professing Islám, but not observing its precepts and holding the grossest superstitions : Vendetta their most stringent law : insensible to privation, and singularly tolerant of heat : camel like in their capacity to do without drink : superior to the Afgháns in daring and address which are displayed in robber raids carried into the very heart of Persia. They squat among the abandoned tracts on the Lower Helmund.” Col. Tod had a theory that many of them are *Jádón Thákurs* who emigrated across the Indus immediately after the civil strife at Dwarka. In the Upper Duáb there are some colonies of them of which the chief clans are the *Karáha* of Herát, whence their ancestor Náhar Khan came to Delhi at the request of Aláuddin Khilji, and was appointed Governor of the Dakhin : the *Sámejah* (said to be named from Sám, son of Krishna, or from Krishna himself, *shyáma* or the black one.)⁴ Besides these more respectable members of the tribe there is a clan named *Biloch* or *Rind* settled in the Muzaffarnagar District, who are Muhammadans by caste and number about 60 men distributed in seven villages. “They originally emigrated from the Panjáb : that they are professional thieves of a dangerous character is now well established. They depart on their predatory tours assuming the character of *fugirs*, physicians and teachers of the Qurán, and carry on their depredations at great distances as far southward as Ajmere and westward as Lahore. Some few in the Muzaffarnagar district have acquired landed property, but the rest may be said to have no ostensible means of livelihood and to be habitual absentees. Their mode of robbery is not by violence, but by picking locks with needles. One thief makes an entry receiving two-thirds of the property as his share while his confederate who sits outside to watch receives one third.”⁵

Bohra.—(Skt. *vyavahárika* transacting business.) A class of Bráhman traders in the Western Districts. They are also known as *Rahiti* (*rahat* a Persian wheel) from the continually revolving nature of their dealings and monthly visits to each of their debtors : *Káhyán* (because they are always saying *Kahi, Kain* why ?) and *Athwáraya* (because they take interest every eighth day). They are *Pallúwál* (inhabitants of Páli) Gaur Bráhmans from Mewár and settled in the Duáb at the end of the last century.⁶ Trade is

¹ Lectures I, 97. n.

² Panjáb Ethnography section 376. s. qq.

³ Encyclo-

pædia Brittanica Article Afghánistan.

⁴ Rájá Lachhman Sinh, Bulandshahr

Memo. 195. s. q.

⁵ Report, Inspector-General of Police, North-Western Provinces

1867, p. 94. s. q.

⁶ Rájá Lachhman Sinh, Bulandshahr Memo. 151. s. qq.

not lawful for a Bráhmaṇ except in times of scarcity and with certain conditions.¹ Hence to mark their separation from Bráhmaṇs with whom they do not mess or intermarry, they associate with the Mahá-Bráhmaṇ who is an abomination to other Hindús because he accepts gifts for the dead within 13 days after death. In Kumaun the *Borá* call themselves *Khasiya Rájput*s but claim to have been originally money lenders.² They are now successful agriculturists. To the East³ the trading Bráhmaṇs are called *Baona* and are analogous to the *Bhuinhárs*. Quite distinct from these trading Bráhmaṇs are the *Bohras* of Central India who are Musalmáns. They are wholesale merchants of the first class as well as pedlars. They render implicit obedience to their elected Mullás. They are of the *Hasani* tribe once so dreaded in Egypt and Persia for acts of murder and desperation. The principal *Bohra* colony is Ujjain where they have four special quarters (Mahalla).⁴

Boriya.—A tribe of village servants and cultivators found in Bareilly, Sháhjahánpur, Cawnpur, Unao, Kheri, and Hardoi.⁵

Bráhmaṇ.—The levite class of the Hindú caste system. "The common term used in the Veda for the officiating priest is *Brahmán* (masc nom sing *Brahmá*) originally denoting it would seem "one who prays," "a worshipper" or "the composer or reciter of a hymn." In some passages the word also signifies a special class of priests who officiated as superintendents during sacrificial ceremonies, the complicated nature of which required the co-operation of several priests. The fact that the terms *Bráhmaṇa* and *Brahmaputra*, both denoting the son of a *Bráhmaṇ* are used in certain hymns as synonymous of *Bráhmaṇ* seems to justify the assumption that the profession had already to a certain degree become hereditary at the time when the hymns were composed."⁶ Haug⁷ says that the differentiation of the functions of the classes of priests, *Hotris* or repeaters of the Rik verses, the *Udgátris* the chanters of the Rik verses, and the *Adhvaryas* or manual labourers and sacred cooks must have been at an early date certainly not posterior to the collection of the Mantras and the dicta of the *Bráhmaṇ* priests into separate works. The term *Bráhmaṇ* according to Dr. Muir⁸ must have been originally applied to the same persons who are elsewhere in the Vaidík hymns spoken of as *Rishi*, *Kavi*, &c., and have denoted devout worshippers and contemplative sages who composed prayers and hymns which they themselves recited in praise of the Gods. Afterwards when the ceremonial became gradually more complicated and a division of sacred functions took place the word was more ordinarily employed for a minister of public worship, and at length came to signify one particular kind of priest with special

¹ Buhler, *Sacred Laws*, Part I, 72.

² Atkinson, *Himalayan Gazetteer*, III.

344. s.g.

³ Buchanan, *Eastern India*, II, 454.

⁴ Malcolm, *Central India* I,

111, sq.

⁵ North-Western Provinces Census, 1881, Form VIII. B.

⁶ Professor

Eggeling, *Encyclopædia Britannica*, s.v. *Brahmanism*.

⁷ *Āstareya Bráhmaṇam*, I,

Intro. p. 9.

⁸ *Ancient Sanskrit Texts* I, 2nd Ed. 243.

duties. At the same time "though towards the close of the Vaidik period the priesthood probably became a profession, the texts do not contain anything which necessarily implies that the priests formed an exclusive caste or at least a caste separated from all others by insurmountable barriers as in later times. There is a wide difference between a profession and even a hereditary order and a caste in the fully developed Bráhmancial sense. There is therefore no difficulty in supposing that in the Vaidik era the Indian priesthood, even if we suppose its members to have been for the most part sprung from priestly families, may have often admitted aspirants to the sacerdotal character from other classes of their countrymen."¹ They not only intermarried with women of their own order or even with women who had previously lived single, but were in the habit of forming connections with the widows of *Rajanyas* or *Vaisyas*, if they did not even take possession of the wives of such men while they were alive.² In fact as Sir A. Lyall³ says "the *Bráhmans* whom most people would assume to be a religious caste *par excellence* betray symptoms of being a caste by profession and calling. There is fair evidence that several of these Bráhmancial tribes have at different times been promoted into the caste circle by virtue of having acquired in some outlying provinces or kingdom (where Bráhmans proper could not be had) a monopoly of the study and interpretation of the sacred books." Mr. Sherring⁴ gives a good account of the Benares *Bráhman* "light in complexion in comparison with the rest of the people, frequently tall in stature, with the marks of a clear penetrating intelligence depicted plainly, and sometimes in a striking manner, upon his countenance, erect, proud, self-conscious, the *Bráhman* walks along with the air of a man unlike any I have ever seen, in which self-sufficiency, a sense of superiority and the conviction of inherent purity and sanctity are combined."

Brahmans are usually divided into ten classes:—

A. The five *Dravidas* (South of the Vindhya).

1. The *Maharástra* (of the Mahratta country).
2. The *Tailanga* or *Andhra* (of the Telugu country).
3. The *Dravida* (of the Tamil or Dravida country).
4. The *Karnáta* (of the Carnatic).
5. The *Gurjara* or *Gújaráti* (of *Gújarát*).

B. The five *Gaur*s (North of the Vindhya).

1. The *Gaur*.
2. The *Sáraswat* or *Sársút*.
3. The *Kanyakubja* (of Kanauj).
4. The *Maithila* (of the Mithila country).
5. The *Utkala* (of Orissa).

The following is a list of some of the numerous Bráhman sub-divisions.

¹ *Idem* 263, sq.

City of the Hindús, 14.

² *Idem* 282, sq.

³ *Asiatic Studies*, 175

⁴ *Sacred*

Acharya.—(Acharj.) “The highest kind of priest in modern India. His function is to superintend the *Hotri* and *Bidua* (*qqv*) his name being derived from *Āchāra*, rule or direction. His supervision is especially needed during the constant repetition of the *homa* offerings and the recitation of the appropriate Vaidik texts. It is he and he alone who knows how to summon the hosts of divinities who are invited to partake of the offerings and how to send them back into the sky contented and propitiated.”¹

Bidua.—A functional division of the tribe: the consecrator of images and idols, wells, tanks and mango orchards. “His name seems a corruption of *Vidya* an ancient synonym for *Veda*. The idol intended for consecration undergoes various forms of ablution, first in water from some sacred river: then in *panchamrita* or five drinks of immortality, milk, cream melted butter, honey and sugar dissolved in holy water. No one is allowed to bathe in a tank, drink water from a well, or eat the fruit of an orchard until the above liquids have been thrown into them. Brahmans are also fed and the *homa* sacrifice performed. At such times seven places are assigned, (a) for the *navagraha* the nine planets including the sun and moon; (b) the asterisms (*nakshatra*); (c) the seven saints *sapta rishi*; (d) the 330 millions deities of the Hindu pantheon; (e) the ancestral ghosts (*pitri*); (f) the deities of the quarters (*digpāl*); (g) the sacred rivers of India and of the celestial firmament.”²

Chaube.—[Skt. *chaturvedika*, one skilled in the four Vedas. Tod³ derives the name from *chob*, a stick!]. A clan famous at Mathura as cicerones and wrestlers. They always marry amongst themselves: hence the proverb *Mathura kī betī Gokul kī gāe karam phū.ē to ant jāē*. This custom results in two exceptional usages, first that marriage contracts are often made while one or even both of the parties most concerned are still unborn, and secondly that little or no regard is paid to relative age: thus a *Chaube*, if his friend has no available daughter to bestow upon him, will agree to wait for his first grand-daughter. Many years ago a considerable migration was made to Mainpuri where the *Muthuriya Chaube* now form a large and wealthy section of the community and are in every way of better repute than the parent stock.⁴ They are also known as *Māthur*, are excluded from the ten-fold division, and are properly speaking local Brāhmans. The principal divisions of the tribe are *karua* or bitter and *mītha* or sweet. They do not intermarry or mess together. The *karua* are the better of the two and are divided into 64 *got* or families of which 6 are the *Kulīn* or well descended.⁵ A native traveller⁶ speaks enthusiastically about their women. “The

¹ Nesfield, *Brief view*, 52 sq.² Nesfield, *Brief view*, 52 sq.³ Annals I, 574.⁴ Growse, *Mathura*, 10.⁵ Rāja Lachhman Sinh, *Bulandshahr Memo*, 153.⁶ Bho-lanath Chander, *Travels II*, 36.

Chaubainis are in the grandest style of beauty. The whole class is superb and the general character of their figure is majestic. Their colour is the genuine classical colour of the Bráhmans of antiquity." It is peculiar with them to celebrate a number of marriages the same day in order to save expense.

Chaurásiya.—(*Chaurási*, eighty-four.) A clan in Agra who probably came from Gwalior as family priests of the Sikarwár Rájput¹. In Mathura they are said to be a branch of the Mewát Gaurs.²

Dak ut.—(According to Platts from Skt. *daksha*, able, competent: *putra*, son: according to Beames from *dákná*, to bawl.) A clan of mendicants. They are also known as *Bhadré*: in Meerut *Parga*,³ as *Bhander*⁴ in Azamgarh [but this is perhaps more generally applied to the *Huseni*, (*q.v.*) clan]: in Bijnor⁵ *Bharára*. They are said "to come from Agroha in the Dakhin. Rájá Dasaratha, father of Rámchandra had excited the anger of Shani by worshipping all the other planets but him. He accordingly rained fire on Ajudhya. Dasaratha wished to propitiate him, but the Bráhmans feared to take the offering for dread of the consequences: so Dasaratha made from the dirt of his body one Daka Rishi who took the offerings and was the ancestor of Dakauts by a Súdra woman. The other Brahman however disowned him: so Dasaratha consoled him by promising that all Bráhmans should in future consult his children. The promise has been fulfilled. The *Dakauts* are pre-eminent as astrologers and soothsayers, and are consulted by every class on all subjects but the dates of weddings and the names of children, on which the *Gaurs* advise. They are the scape-goats of the Hindú religion, and their fate is to receive all the unlucky offerings which no other Bráhman will take, such as black things and dirty clothes. Especially they take the offerings on Wednesday, Saturday and Ket. They are so unlucky that no Brahman will accept their offerings: and if they wish to make them they have to give them to their own sisters' sons. No Hindú of any caste will eat any sort of food at their hands, and at weddings they sit with the lower castes: though of course they only eat food cooked by a Bráhman. In old days they possessed the power of prophecy up to 10-30 A.M., but this has now failed them. They and the *Gújarátis* are always at enmity; because as they take many of the same offerings their interests clash."⁶ In Bombay they are represented by the *Vasudevas* who wear a peacock feather cap, go round begging early in the morning, striking the cymbals.⁷

¹ *Census Report, North-Western Provinces, 1865, I, App. 66.*

² Growse, *Mathura*,

392.

³ *Census Report, North-Western Provinces, 1865 Form IV, 3.*

⁴ *Idem* 28.

⁵ *Gazetteer, North-Western Provinces, V, 286.*

⁶ Ibbetson, *Panjab Ethnography*, section 513.

⁷ Steele, *Castes*, 109.

Dikshit.—(Skt. *dikshita*, one who has received initiation.) A functional division of the tribe, one who performs the initiation ceremony (*diksha*) for boys.

Dimri.—A class who act as cooks at the temple of Badrináth in Garhwál and the food prepared by them may be eaten by all classes. They are named from the village of Dimar.¹

Dugál.—(*Durgpál*.) A clan in the hills who ascribe their origin to Kanauj.²

Gairbanariya.—A clan of *Khasiya* hill Bráhmans who perform funeral ceremonies for people who die without heirs.³

Gangáputra.—(Sons of the Ganges.) Known also as *Ghádiya*, a class of river priest. Some combine the function of temple and river priest like the *Chaudes* of Mathura, the *Gayáwáls* of Buddha Gaya or the *Pryágwáls* of Allahabad.

Gangárí.—A clan in Garhwál so called because they live on the banks of the Ganges. They are inferior to the *Sarola*. The offspring of any family of the latter who sinks by intermarriage with a lower family becomes simply a *Gangárí*. Thus if a *Gairola*, a sub-clan of the *Sarola*, marries, his offspring by his lawful wife will be called *Sarol Gairola* while his offspring by a concubine are called *Gangárí Gairola*. The inhabitants of the subdivisions away from the river call all the people living along the *Alaknanda*, whether Bráhmans, Rájputs, Banyas or Doms, by the generic name *Gangárí* or *Gangál*, and there is no marked line of distinction between the *Sarola* and *Gangárí*. Two explanations are usually given of the superior position assigned to the *Sarolas*, one that they were selected as the parent clan to prepare food for the Rájás of Garhwál: another is that when a standing army became necessary they were appointed to cook for the troops in the field by Rája Abhaya Pál who further enjoined that all should eat from one vessel the food prepared by his Brahman cooks, a custom generally observed to the present day.⁴

Gaur.—By tradition originated from Hariyána and their present home is west of Aligarh and Mathura and in the Panjáb where a line drawn north-east and south-west through Simla and Patiala roughly divides them from the *Sársút*.⁵ General Cunningham⁶ suggests that *Gaur* is the old name of *Gonda* and says that such Bráhmans are very numerous in that locality. Sir G. Campbell⁷ makes it another form of the word *Ghaggur*. They are far more strict than the *Sársút* Bráhmans from whose hands they

¹ Atkinson, *Himálayan Gazetteer*, III, 267, s.g.

² Atkinson, *Himálayan Gazetteer*, III, 426.

³ Atkinson, *Himálayan Gazetteer*, III, 429.

⁴ Atkinson, *Himálayan Gazetteer*, III, 267, s.g.

⁵ Ibbetson, *Panjáb Ethnography*, section 513.

⁶ *Archæological Survey*, I, 327.

⁷ *J. A. S. B.*, Pt. II, 1866.

will not eat bread and upon whom they look down.¹ They are spiritual guides to the Jains because they do not eat flesh or fish or drink.² They say they were invited to the Upper Duáb by Janamajaya, son of Parikshit to assist him in the sacrifices performed by him for the destruction of the serpents or Takshaka. According to Sir H. M. Elliot³ they are found throughout the *Súbah* of Delhi extending from Rámpur to Hariyána and from Aligarh to the hills. "They appear in general a more ignorant race than the *Kanaujias* and can seldom be got to give an intelligible account of their own subdivisions : but it may be gathered that they amount to the number of 42. The most noted tribes of Gaur Bráhmans are the *Adh Gaur*, *Júgad Gaur*, *Kaithal Gaur*, *Gújar Gaur*, *Dharam Gaur* and *Siddh Gaur*.

Gújrátí.—(*Gújarát*.) A clan also known as *Nágar*. They claim descent from the priests who like the Gaur were invited from Gujarát by Janamajaya to assist him in the snake sacrifice at or in the vicinity of Hastinápur. They are divided into two branches, *Badnagra* and *Vishnnagra*, the former being the superior of the two. The *Nágar* or *Badnagra* unlike the *Vishnnagra* have renounced alms-taking, and this circumstance constitutes the difference in their rank. They declare that Ahár in Bulandshahr with the neighbouring villages was assigned to them by Rájá Janamajaya.⁴ The *Gújarátí* or *Biás* Bráhmans who came from Gujarát in Sindh are in some respects the highest class of all Bráhmans : they are always fed first : and they bless a *Gaur* when they meet him while they will not eat ordinary bread from his hands. They are fed on the 12th day after death and the *Gaurs* will not eat on the 13th day, if this has not been done. But they take inauspicious offerings. To them appertain especially the Ráhu offerings at an eclipse. They will not take oil, sesame, goats or green or dirty clothes : but will take old clothes if washed, buffaloes and the seven grains (*satnaja*). They also take a special offering to Ráhu made by a sick person who puts gold in clarified butter, looks at his face in it and gives it to a *Gújarátí*, or who weighs himself against the seven grains (*satnaja*) and makes an offering of the grain. A buffalo that has been possessed by a devil to that degree that he has got on the top of a house (no difficult feat in a village) or a foal dropped in the month of Sáwan or a buffalo calf in Mágh are given to the *Gújarátí* as being unlucky. No *Gaur* would take them. At every harvest the *Gújarátí* takes a small allowance of grain from the threshing floor just as does the Gaur."⁵

Hotri.—(Skt. *hotri*, an offerer of an oblation or burnt offering.) One of the functional divisions of the tribe. "His title and functions recall

¹ Ibbetson, *ut supra*.

² *Oudh Gazetteer*, I, 10.

³ *Supplemental Glossary*, s. v.

⁴ Rájá Lachhman Sinh, *Bulandshahr Memo.* p. 150.

⁵ Ibbetson,

Panjáb Ethnography, section 513.

the animal sacrifices of the Vaidik age. His business is to make the *homa* offering and to recite Vaidik hymns at the opening of new temples, or when large feasts are given to Bráhmans and sometimes in the private houses of rich men.”¹

Husení.—(The Musalmán saint *Husen*.) In the Panjáb they are called *Musalmán Bráhmans* and are found chiefly in the Delhi Divisions and are said to receive oblations in name of Hindu gods from Hindus and in the name of Alláh from Musalmáns.² In Azamgarh they are described as half caste Bráhmans and are also known as *Bhanderiyá*.³

• **Jagariya.**—A division of *Khasiya* Bháhmans in the hills who exorcise devils.⁴

Jajhoti.—A clan who by their own account take their name from *Yajur-hota* and observance of the *Yajurveda*: but it is more probably a geographical designation from *Jajhoti* or *°Jajávati* the ancient name of Bundelkhand. The *Jámi ut tawdríkh* of Rashid-ud-dín quoting from Abu Rihán al Birúni who wrote in the first quarter of the century mentions the kingdom of Jajhoti as containing the cities of Gwalior and Kalinjar and that its capital was at Khajuráhu.⁶

Joshí.—(Skt. *Jyautishika*.) The class of fortune tellers. “The difference between him and *Jyotishi* (*qv.*) is that the former is under the patronage of the planet Saturn, while the latter is not, and the *Jyotishi* tells fortunes by the stars, while the *Joshi* does it by palmistry. He has no connection with the gipsy fortune-tellers. He is generally illiterate: in Kumaun he is more respected than in the plains. The offerings made through him to the planets consist of oil, the black pulse (*urad*), pieces of iron, black cloth, &c., black being the colour appropriate to deities of darkness. These gifts are usually given on a Saturday.”⁷

Jyotishi.—[Skt. *Jyautishika*.] One of the functional divisions of Bráhmans: the astronomer and astrologer; *cf.* *Dakaut*.

Kanaujiya.—(*Kanauj*, *Kanyakubja*, the famous city.) One of the five subdivisions of the Gaur. They have five subdivisions *Kanaujiya* proper, *Sarwariya*, *Sanádh* or *Sanaudha*, *Jijhotiya* and *Bhúnhar*.⁸ These five appear to intermarry. The country of the *Sanádh* and the *Kanaujiya* may be roughly represented as a triangle having for its western side a line drawn from Pilibhít to the south-west of Muttra and for its eastern a line from Pilibhít to Allahabad and for its base the country bordering on the Jumna and Chambal rivers. Of this triangle the

¹ Nesfield, *Brief view*, 52 sq.

² Ibbetson, *Panjáb Ethnography*, section 512.

³ *Settlement Report*, 43A App.

⁴ Atkinson, *Himalayan Gazetteer* III, 429.

⁵ Cunningham, *Archæological Survey* II, 413.

⁶ Dowson's, *Elliot* I, 54.

⁷ Nesfield,

Brief view, 52 sq.

⁸ Elliot, *Supplementary Glossary*, s.v.

western half forms the country of the *Sanádhs* and the eastern that of the *Kanaujiyas*. The *Sanádhs* are said to have separated from the original stock because their founder officiated at a sacrifice (*īag*) performed by Rāma Chandra after the defeat and death of Rāvana, an act which alienated them from their stricter brethren, who from the murdered Rāvana having been himself a Bráhmaṇ, refused to take part in it.

Kanyúry.—(*Khandúri*.) A Garhwál clan named from the village of Kanyúra. Though ranked as Bráhmans they are called Hill (*paháři*) Káyasth and have been for many years diwáns and kanúngos in Garhwál.

Mahábráhmaṇ.—(Great Brahman.) Known also as *Āchárj*, *Ācharya* ; he is represented in the hills by the *Bhatt*.¹ They are also known as *Kattiya-Kantaha*, *Karathaha* or *Mahápatra*.² They are the Bráhmans who perform the funeral ceremonies. "After the cremation he is seated on the dead man's bedstead, the sons lift him up, bedstead and all, and make obeisance to him. He then receives the bedstead and all the wearing apparel of the dead man. He rides on a donkey and is considered so impure that in many villages he is not allowed to come inside the gate."³

They are called in Gorakhpur *Karatha*, *i.e.*, like crows because they follow corpses. He breaks the water pot (*ghant*) when the ceremony is over.⁴

Nirola.—A Garhwál clan considered somewhat lower in the social scale than the *Sarola* (*qv.*) and contain in themselves in a separate class a number of subdivisions generally known as *Dubhági*.⁵

Ojha—(Popularly derived from *ojh*, entrails on the analogy of the Roman *haruspex*, but it is certainly a corruption of Skt. *upadhya*, an instructor of youth.) The performer of spells and charms. "He is also called *Panchmakári* because the conditions under which they perform their rites are represented in five words each of which begins with *m*—*mánsa* or eating flesh : *madra* or drinking wine : *mantra* or repeating magical words : *mudra* putting the limbs and fingers in certain postures and *mithuna* or the association of the wife with her husband. His wife, or in default a prostitute, must be associated in these rites. Bráhmans of the *Tantrik* or *Ojha* class are to a large extent descended from aboriginal priests, specimens of whom abound even to the present day among the un-Bráhmaṇised tribes of Upper India, such as Doms, Thárus, Kanjars, Nats, &c. Almost all Brahman of the *Maithila* tribe, practice the function of *Ojha*. They only act for the lower tribes and as the tribe makes a nearer approach to Hindúism the aboriginal priests disappear, and Bráhmans take the entire

¹ Atkinson, *Himalayan Gazetteer*, III, 427.

² Ibbetson, *Panjab Ethnography*, section 513.

³ Atkinson, *Himalayan Gazetteer*, III, 267, *s.g.*

⁴ Buchanan, *Eastern India*, II, 454.

⁵ Buchanan, *Eastern India*, II, 497.

superintendence of divine matters into their own hands. *Ojha* Bráhmans usually sacrifice a goat to *Káli*.”¹

Oliya.—(*Ola*, hail-stones.) A clan of *Khasiga* Bráhmans in the hills who do spells to avert hail storms.²

Panda.—(Skt. *panda*, *pandita*.) “An inferior class of Bráhman whose special function consists in taking charge of temples, and assisting visitors to present their offerings to the shrine. All are totally illiterate. He has a distinct circle of clients whom he endeavours to visit at intervals of one or two years. No *Panda* ever visits another’s clients. The office is not considered respectable as most of the temples in their charge are dedicated to Mahádeva, and it is a well known maxim that offerings to the *lingam* bring good to the giver but ruin to the receiver. This is due to the curse of Daksha when Mahádeva overthrew his altar.”³

Pandē.—(Skt. *Pandita*, a learned man.) One of the functional divisions of the caste: an instructor of youth but of a lower grade than the *Páthak* or *Upádhyáya*. They perhaps represent the tribe mentioned by Herodotus.⁴ Colonel Dalton (*Descriptive Ethnology* 221) with more probability identifies these people with the *Birhors* “Eastward of these Indians are another tribe called *Padaeans* who are wanderers and live on raw flesh. This tribe is said to have the following customs, if one of their number be ill, man or woman, they take the sick person, and if he be a man, the men of his acquaintance proceed to put him to death, because they say his flesh would be spoiled for them if he pined and wasted away with sickness. The man protests he is not ill in the least, but his friends will not accept his denial: in spite of all he can say they kill him and feast themselves on his body. So also if a woman be sick, the women who are her friends take her and do with her exactly the same as the men. If one of them reaches to old age, about which there is seldom any question as commonly before that time they have some disease or other and so have been put to death: but if a man notwithstanding comes to be old they offer him as a sacrifice to their gods and afterwards eat his flesh.” Tibullus⁵ says the same *Impiā nec saevis celebrans convivia mensis Ultima vicinus Phaëbo tenet arva Padæus*, and according to Pliny,⁶ “Ctesias mentions a tribe of Indians known by the name of *Pandore* whose locality is in the valleys and who live to their two hundredth year: their hair is white in youth and becomes black in old age.” Curiously enough the word *Pānde* has come in Java to mean a worker in iron.⁷

Paneru.—(*Pāni*, water.) A clan of Hill *Khasiya* Bráhmans who supply drinking water.⁸

¹ Nesfield, *Brief view*, 52 sqq.

² Atkinson, *Himalayan Gazetteer*, III, 429.

³ Nesfield, *Brief view*, 52 s.g.

⁴ III, 99.

⁵ IV, 1, 144.

⁶ *Natural His-*

tory, VII, 2.

⁷ Forbes’ *Wanderings*, 66.

⁸ Atkinson, *Himalayan Gazetteer*,

III, 429.

Pant.—A clan in Kumaun who claim Maharáshtra or Mahratta origin. They trace their descent to Jaideva who came to Kumaun 21 generations ago. One clan of them eat flesh while another are vegetarians. Their favourite object of worship is the Vaishnavi Sakti¹.

Páthak.—(Skt. *páthak*, a reciter.) One of the functional divisions of the caste : like the *Upádhyāya*, the instructor of youth in religious knowledge.

Pauránik.—One of the functional divisions of the tribe, the reader of the Puránas. His book (*pothi*) is worshipped.

Purohit.—(Skt. *purohita*, one placed foremost or in front) One of the functional divisions of the caste : the family priest. Now-a-days he performs only the secondary religious duties : on greater occasions the *Ach-drya*, *Bidua*, *Jyotishi* or *Dikshit* (*qqv.*) are called in Muir² shows that in Vaidik times the *Purohit* was regarded as a confidential and virtuous minister of state, but in Manu³ he is placed in a lower class than other Bráhmans. Haug⁴ asserts that the institution of a *purohita* who was not only a mere house priest but a political functionary goes back to that early period of history when the Turanians and Indians lived peaceably as one nation. The gods, we are told, do not eat the food offered by a king who has no house priest.⁵ The early importance of his office is shown by the contest for it between the families of Vasishtha and Visvámitra.⁶

Ratúri.—A clan named from the village of Ratúra in Garhwál : they are employed in agriculture, service and as priests.⁷

Sanádh, Sanádhya.—[One derivation is *san* austerities and *adhya* wealth a conjunction of which applied to a Bráhman would mean "one possessed of the wealth of religious austerities."⁸ Nesfield connects their name with the aboriginal *Sanaurhiya* (*qv.*) a sub-branch of the Kanaujiya (*qv.*). They intermarry with the *Gaur* in the Meerut Division and with the *Kanaujiyas* in the Etáwah and Mainpuri. Their marriages were for some time not on equal terms, that is to say the *Gaur* and *Kanaujiya* married *Sanádhya* girls, but did not give their own daughters to a *Sanádhya*. The distinction is now being obliterated by degrees.

Sanknyáni.—(*Shaknyáni*.) A Garhwál clan who by one account take their name from the *Saka* race : common report makes them the progenitors of both the *Sarola* and *Gangári* Bráhmans. Others connect the name with a colony of ascetics who lived near Tapaban and Riklikés. Others again assign the name to a great grove of *sakin* trees whose bluish flowers are used in worship.⁹

¹ Atkinson, *Himalayan Gazetteer*, III, 421, *sq.*
Edition 1, 128, note.

² XII, 46.

³ *Aitareya Bráhmaṇam*, I, 67.

⁴ *Idem*,

II, 528.

⁵ Max Muller, *History of Ancient Sanskrit Literature*, 485, *s. qq.*

⁶ Atkin-

son, *Himalayan Gazetteer*, III, 267 *sq.*

⁷ Raja Lachhman Singh, *Bulandshahr Memo.*

153.

⁸ Atkinson, *Himalayan Gazetteer*, III, 271.

Sáraswati, Sarsút.—The chief class in the Panjáb proper and take their name from the river *Saraswati*. They are said to be less grasping and quarrelsome than the *Gaur*, and are certainly much less rigid in their observance of caste rules, eating and smoking with most of the stricter Hindú castes such as Banyas, Khatris, &c. They eat flesh in the hills and perhaps in some parts of the plains also.¹ Colebrooke employs the word *Saraswati* to denote that modification of Sanskrit which is termed generally *Prákrit* and which in this case he supposes to have been the language of the *Sáraswata* nation which occupied the banks of the river *Saraswati*.² The river itself receives its appellation from *Sáraswati* the goddess of learning under whose auspices the sacred literature of the Hindús assumed shape and authority.³ The *Saraswati* appears to have been to the early Indians what the Ganges (which is only named twice in the Veda) became to their descendants.⁴ Tod⁵ describes the *Sáraswati* Bráhmans of Bikánír as a peaceable, industrious race and without a single prejudice of the order; they eat meat, smoke tobacco, cultivate the soil and trade even in the sacred kine notwithstanding their descent from Singirishi the son of Brahma. They are called in the south at least *Kashastali* a name which still seems to mark the time when they were considered to be of Kasha or Kashmírí origin.⁶

Sarola.—See *Gangári*.

Sarwariya.—(A corruption of *Sarjupári* in the sense of living beyond the river Sarju.) A sub-division of the *Kanaujiya*. Those in Azamgarh who claim to be *Sarwariya* freely admit that they lost caste by emigrating from the *Sarwar*.⁷ In Gorakhpur⁸ they admit being a branch of the *Kanaujiya*, but disclaim connection with the *Sanádhyá* and *Antarvedi*, who are poor and do not scruple to plough. They claim the title of *Pújyamána* as the only legitimate objects of worship among men. They are divided into 19 divisions (*pánti*) of which the three highest are *Garga*, *Gautamya* and *Sandilya*. The *Garga*, claim to be the highest, and are called *Shukhla*, the *Gautamya* take the title of *Misra*, and the *Sandilya* *Tripáthi* or *Tiwári*. These three divisions never use as priests any person but their own relations in the main line or their sisters' sons. Those who are not included in the 19 sub-divisions are called *Jhúthaka* or false. They do not intermarry with any of the recognized divisions and these latter never engage as priests in temples or in the service of the local gods. But the *Jhúthaka* who embrace these offices are not degraded. There is another division which calls itself *Baksariya* from the town of Baksar. They will not eat rice that is purchased from the market and cleaned by boiling.⁹

¹ Ibbetson, *Panjáb Ethnography*, section 513.

² Wilson, *Vishnu Purána Preface*, LXVII.

³ *Annals*, II, 217.

⁴ *ment Report*, 27.

⁵ Sir G. Campbell, *J. A. S. B.*, Pt. II., 1866.

⁶ Buchanan, *Eastern India*, II, 451, sq.

⁷ *Asiatic Researches*, V, 55.

⁸ Muir, *Ancient Sanskrit Texts*, V, 338.

⁹ *Settle*.

¹⁰ *Idem*, II, 472.

Chamár.—(Skt. *chárma-kára*, a worker in leather.) Properly the caste of curriers and tanners : but all through the province he is a field labourer and cooly. He does all the rough work in the village and is generally obliged to give a certain amount of forced labour (*begár*). The hides of all dead cattle and the flesh of cloven footed animals are his perquisite. The flesh of such as do not divide the hoof go to the Dom or Bhangí. In return for these perquisites he does the cobbling work for the owners of herds, finds them in shoes and repairs well buckets and the like. Those who have no cattle pay him a grain allowance at harvest for these services. To the west of the province there are two divisions of them which do not eat together or intermarry, the *Chándaur* which does not make, though it mends, shoes and which sews canvas and coarse cloth ; and the *Jatíya* which makes though it does not mend shoes. Traditionally they have seven subdivisions like most of the menial castes : *Jatíya*, *Kaíyán*, *Kúril*, *Jaiswára*, *Jhúsiya* (from Jhúsi near Allahabad), *Azamgarhiya* or *Birheriyá* and *Kori* or *Korchamra*. “These seven do not eat together or intermarry. The *Jatíya* are chiefly in the north-west : the Delhi territory, Rohilkhand and the Upper and part of the Central Duáb are their seats. The *Kaíyáns* are in Bundelkhand and Sagar. The *Jaiswáras* meet them in the neighbourhood of Allahabad and extend through Jaunpur, Mirzapur and Benares to the neighbourhood of Saidpur Bhitri, where they are met by the *Jhúsiyas* who occupy Gházipur and Bihár. The *Azamgarhiyas* have their seats in Azamgarh and Górákhpur and the *Koris* or *Korchamras* in Oudh. The last are generally engaged in the occupation of weaving. Other names are mentioned besides these seven, as the *Jatlot* of Rohilkhand : the *Aharwár*, *Sakarwár* and *Dohar* of the Central Duáb, but as these last avow some connection with the *Kúril* they may be connected with that tribe.”¹ Besides these are the *Mochi* or cobbler who is generally a Muhammadan : the *Karol*, a small tribe of shoemakers found in Benares, Bahraich, Bulandshahr and Aligarh.² In the Central Duáb the *Aharwár* or *Aharbár* (who take their name from the old town of Ahár in Bulandshahr) are considered illegitimate and inferior, and the *Jatíya* will not eat or intermarry with them. *Chamárs* are in that part of the country called *Pharait* (which is the same as *begár* or one liable to give forced labour). In Etah again there are the *Saksena* (who take their name from the town of Sankisa in Farukhabad famous in Buddhist history) the *Goliya* and *Chanderya* (from the city of Chanderi). In Azamgarh are the *Kanaujiya*, *Dhusiya*, *Jaiswár* and *Tanto*. Traditionally the *Chamár* is the offspring of a *Chandála* woman by a man of the fisherman caste or of a *Vaideha* female by a *Nisháda*. Their connection with hides and dead animals has even in mediaeval times³ caused

¹ Sir H. M. Elliot, *Supplemental Glossary*, s.v.
ern Provinces, 1881, Form VIII-B.

² *Census Report, North-West-*
³ Wilson, *Theatre of the Hindus*, I, 115.

them to be considered a degraded class. They appear in these provinces now generally to bury their dead. The *Charmæ* of Pliny's list have been identified with the inhabitants of *Charma mandala*, a district of the west mentioned in the *Mahābhārata* and also in the *Vishnu Purāna* under the title of *Charma khanda*.¹ The shoemaker caste is an ancient one. In the *Rāmāyana* Bhārata places on the vacant throne of Ajudhya a pair of Rāma's slippers and worships them during his exile.² The *Vishnu Purāna*³ enjoins all who wish to protect their person never to be without leathern shoes and they are also referred to by Manu.⁴ *Chamārs* have a goddess in their caste named Sahjā who is worshipped at the Barna Piyāla Mela at Benares.⁵ There has recently been a revival among them. Many call themselves *Rāēdāsas* from their priest and *Bhagat* or abstainers from animal food. They worship the currier's knife (*rānpī*) which is accompanied with the sacrifice of a pig which is slaughtered in a particularly barbarous manner and afterwards eaten.

Chhāru.—A small tribe of mat weavers found in Basti :⁶ possibly allied to the Bānsphors or other divisions of Doms. Cf. *Chhera*.

Chhīpī.—(*Chhāpnā*, to print, Skt. *kship*, to pour or fix on.) The caste of calico printers : found in every district of Meerut, Agra, Rohilkhand, Jhānsi, Lucknow and Sitapur Divisions ; and in Cawnpur, Banda, Allahabad, Basti, Mirzapur, Benares, Azamgarh, Fyzabad, Gonda, Rae Bareilly and Sultānpur.⁷ Ibbetson⁸ classes him with the *Dhobi* with whom he does not seem to have any connection in these provinces.

Chirār.—A clan known as *Chobddār* in Mainpuri, as they are employed as mace bearers by the Rāja. They profess to be *Gahlaut* Rājputs, but their claim to kinship is not recognised by any Rājput clan, and their domestic habits are the same as those of the Chamār, and other low Hindú castes. Certain Kāyasth families in Mainpuri are known as *Chughalmār* or tale bearers of which the traditional explanation is that they gave information to the Chauhāns that the Chirārs were overcome with drink ; thereupon the Chauhāns attacked them in that condition, and reduced them to slavery. The same story is told of the downfall of various aboriginal tribes such as the Bhar, &c.⁹

Chishti, Chishtiya.—A term including two different classes of people. First, an order of Muhammadan Faqirs founded by Banda Nawāz, who is buried at Kalbargah. They are much given to singing and are generally Shiahs. The Indian Chishtis are also said to be followers of Khwāja

¹ J. W. McCrindle, *Indian Antiquary*, VI, 342, note.

Rajendralāla Mitra, *Indo-Aryans*, I, 222.

² Griffith, *Rāmāyana*, II, 453.

³ II, 21.

⁴ IV, 66.

⁵ Sherring,

Sacred City, 225.

⁶ *Census, North-Western Provinces*, 1881, Form VIII-B.

⁷ *North-Western Provinces Census*, 1881, Form VIII-B.

⁸ *Panjab Ethnography*, section 642.

⁹ *Census Report, North-Western Provinces*, 1865, I, App. 76.

Muín-ud-dín of Chisht who died in 471 Hijri, and who was perhaps the same as, or a disciple of, Banda Nawáz.¹

Chúnápaz.—(*Chúna*, lime; *paz* Skt. *pach*, to cook.) A tribe of lime burners; apparently an occupational branch of the *Kumhár*. In the Hills² they belong to the *Agari* or *Lohár* branches of the Dom.

Chúríhár.—(Skt. *chúda-kára*.) (*Manihár*.) A maker of glass bracelets worn by women. The lac bracelets are made by the *Lakhera*. The caste is an occupational one and much mixed.

Dabgar.—(Nesfield is clearly wrong in deriving it from *dábna* to press. It comes from Skt. *darvakára*, a maker of any spoon-shaped vessel.) The caste who make the raw hide jars in which oil and ghi are stored. There is a kindred caste called *Dhálgar* or shield makers to the East.³ Both are merely occupational castes and much mixed.

Dafáli.—The musician class who play on the *daf* or tambourine.

Dalál.—(Arabic *dal*, to direct.) The class of touts and go-betweens who flourish in large towns. Captain Temple⁴ gives a good account of their manner of doing business. The *Delhi dalál* is proverbial—*Dilli ká dalál kabhi dhani kabhi kangál*, the Delhi tout is rich to-day and poor to-morrow; *Dilli ká dalál kháven makki, dikháven mukhdál*, the Delhi tout eats maize, and pretends it is sweet. Their slang notation is *aikal*, one anna in the rupee; *swán*, two annas; *rakh*, three annas, *phúkh*, four annas, *buddh* five annas, *kulangan*, six annas, *májh*, eight annas, *wan*, nine annas, *salákh*, ten annas, *akala*, eleven annas.

Dalera.—(*Daliya*, a basket.) A class of basket-makers, day labourers and thieves principally found in Bareilly and Tarái. They wander all over India for criminal purposes. They are said to have come from the south 100 years ago. They are of the *Malláh* class, but consider themselves above *Kahárs* as they refuse to wash plates. They steal by day, never by night, and go about in parties (*sukbat*) under a head-man (*muqaddam*). They remain separately encamped till the omen (*shagun*) is propitious, one jackal seen in the evening is lucky, two are very inauspicious. When the omen is auspicious a goat is offered to their god Gumiya Dami (*sic*) and then each party selects its route. Formerly they used to infest Oudh, but now confine themselves to the North-Western Provinces. Few are ever convicted. They go to a fair dressed as Thákurs and Bráhmans. The men keep the owner of the property engaged and make a boy steal. If the lads are caught they never give their correct age or address. The thief

¹ Ibbetson, *Panjab Ethnography*, section 517.

III, 279. ² Buchanan, *Eastern India*, I, 175.

³ Atkinson, *Himalayan Gazetteer*,
⁴ *Indian Antiquary*, XIV,

155, s.g.

gets a double share of the booty, and most of the gains are spent in drink. If a boy is arrested his well-dressed companions intercede for him. They often get up a quarrel in a bazar to give the boy a chance of stealing.¹

Dangi.—(*Dang*, highlands.) A small tribe of agriculturists found in the Jhānsi Division, Etāwah, Aligarh and the Tarāi. Nesfield² classes them with *Dhāngar* (*qv.*).

Darzi.—(Pers. *darz*, a seam.) The tailor caste: a purely occupational caste and much mixed up. In Garhwāl the Hindú Darzi is known as *Bora*³ most of whom seem to be of the Dom tribe. Darzis are both Hindú and Muhammadan. The latter claim the title of *Shekh* or *Khalífá* and have a fairly good social standing. The Hindú *Darzís*, possibly for their large reinforcement from among Káyasths, are ashamed of the old name *Sújí* and call themselves *Darzi*. Many call themselves *Sribástab Káyasths* from Dúndiya-khera. In the Central Duáb⁴ their divisions are, *Ráthor*, *Mathuriya*, *Máhor* and *Saksena*. The *Máhor* are often called *Chamarsújya* and are debarred from intercourse with the others. In Etah they are divided into *Ráthor* and *Chatiya*. In the vocabulary of Amara Sinha there are two words for workers with the needle, one applying to those who confine their attention to darning (the modern *Rafugar*) and the other to general tailoring. The first is *tunnaváya* and the other *sanchika*, a general worker with the needle. "The profession of the latter was of sufficient importance to necessitate the establishment of a special tribe and a mixed class. The lawful issue of Vaisyas by a Súdra woman was according to the ancient law book of Usanas destined to live by it and were called *Sauchi* or needle men."⁵

Dhāngar.—(Hind *dhāng*, a hill: Skt. *dandaka*) a tribe principally found in Gorakhpur and Bihār. They are largely employed in felling jungle: they put their hands to any service and are able bodied and well conducted.⁶ Colonel Dalton⁷ says that the *Khurnkh* or *Orāon* of Chhota Nagpur are the people best known in many parts of India as *Dhāngar*, a word that from its apparent derivation may mean any hill-man, but among several tribes of the Southern Tributary Mahāls the terms *Dhāngar* and *Dhāngarin* mean the youth of the two sexes both in highland and lowland villages, and it cannot be considered the national designation of any particular tribe. Saint Martin very doubtfully connects them with the *Tānk* Rājputs, the *Tangana* of the *Mahābhārata* and the *Tanganoi* or *Ganganoi* of Ptolemy.⁸ The people known as *Dhāngar* in the Dakhin, whose name is derived by Dr. J. Wilson⁹ from Skt. *dhenukāra*, dealer in cows,

¹ Report, Inspector-General, Police, North-Western Provinces, 1869, p. 125 sqq.

² Brief view, 9.

³ North-Western Provinces Census Report 1865, Table IV, 6.

⁴ Gazetteer North-Western Provinces, IV, 48.

⁵ Rajendrakila Mitra, Indo-Aryans

I, 184.

⁶ Reade, Notes 15 sq.

⁷ Descriptive Ethnology, 245.

⁸ J. W.

McCrindle, Indian Antiquary XIII, 376.

⁹ Idem III, 225.

are apparently different. They are described¹ as the quietest and most innocent race of people who wander about with their flocks and herds. Their religion, language and manners are to a great extent like those of the Kunbi but the temples at which they worship are mere piles of large unhewn stones. The founder of the Holkar family of Málwa sprang from this race.

Dhánuk.—(Skt. *dhanushka*, an archer.) A low tribe who act as watchmen and general drudges. Their women are employed as midwives. Williams² classes them with Chamárs and says they are also called *Dharkár*, *Bánsphor*, or *Dusádh*. These tribes may be ethnologically connected with them, but they are certainly not identical. The *Dhánuk* is primarily a low jungle dweller and hunter who is now being civilised into village life. He is akin to the *Aherya* but he will eat carcases which the *Aherya* refuses. They are said to have seven subdivisions which have no *counubium* and do not eat or smoke together. One list³ gives the names *Launghasta*, *Mathuriya*, *Kathariya*, *Jaiswár*, *Magahi*, *Dojwár* and *Chhilatya*; of these *Magahi* is a Dom subdivision. In the Panjáb⁴ they are distinguished from the *Cháhras* in that while they will do general scavengering they will not remove night-soil, and work at weaving. Socially they are on the same level, as neither will eat the leavings of the others though each will eat the leavings of all other tribes except Sánasis, not excluding Khatiks. Buchanan says they are related to the Kurmí as any Jaiswár Kurmí who from poverty sells himself or his children is admitted among the *Dhánuk*. The *Dhanushka*, *Dhumin* or *Pretiya* Bráhmans were probably their original priests. In the East of the Province their divisions are *Jaiswar*, *Dhánuk* proper, *Magahi*, *Dojwár* and *Chhilatya*.⁵ In the Central Duáb their divisions are *Kathariya* (makers of mats), *Hela*, *Tarya*, *Dúsayat*, *Logvarsha* and *Dhákara*.

Dhárhi.—(Derived by Nesfield from *dhárná*, to roar, which is improbable: more probably from Skt. *dhrista*, impudent, insolent.) A tribe of singers and musicians. They are also known as *Pawariya* (from *pánwara*, *pánv*, foot, a carpet or mat on which they sing and play). In the hills⁶ though socially ranked with Doms they do not belong to them, for they properly include only those *Khasiyas* who have been put out of caste for some offence or other and their off spring form a new caste with the addition of the avocation of a member. To the East⁷ most have become Muhammadans. They are much employed by the higher castes because their women are singers and musicians. Those who are Hindús eat pork and worship Bandi and Rám Thákur. Among the Mínas,⁸ *Dhárhi*, *Dholi*, *Dom* or *Jága* is a term for

¹ *Idem* I, 322.

² *Oudh Census Report*, 104.

³ Sir H. M. Elliot, *Supplemental*

Glossary, s.v.

⁴ Ibbetson, *Ethnography*, section 601.

⁵ *Eastern India*, I, 166, sq.

⁶ Atkinson, *Himalayan Gazetteer*, III, 278.

⁷ Buchanan, *Eastern India*, I, 180.

⁸ Tod, *Annals* II, 384 note.

the bards or minstrels of the tribe. "On the 12th day after the birth of a child the mother receives her final bath before leaving the birth chamber and puts on a new wedding bracelet, all the pottery of the household is broken up and replaced by a new set: the *Panwariya* comes uninvited to the house with two or three companions of his own class, female as well as male, and sings songs of congratulation to a fiddle called *kingri* and from this instrument the caste has been called *Kingriya*. In return for this they get presents of grain, money or clothes. The *Dhārhi* is less specialised and more migrating than these. They go from place to place wherever they can find employment and sing and play at marriages and sometimes at Hindú temples. Their chief instruments are the double drum called *mirdang* and the *tambúra* a kind of guitar which is played with the fingers by both men and women."¹ According to Buchanan² the men dig tanks and ditches and collect firewood. The Panjáb *Chúhras* or sweepers have a sub-caste called *Dhārhiwál*.³ This seems to be a name for the tribe in Saháranpur, Gonda and Jaunpur.⁴

Dhíngar.—A small caste of cultivators and excavators found in Mirzapur, Gorakhpur and Ballia.⁵ Nesfield classes them with the *Dhángar*.⁶

Dhobi.—(*Dhona*, to wash, Skt. *dhāv* to flow.) The washerman caste. He stands very low in the social scale and the low menial castes will not eat his leavings. He alone, of the castes which are not outcaste, will imitate the Kumhár in keeping and using the donkey. This impurity is of early date as Haradatta in his note on Apastamba⁷ speaks of the *Apapatras* who are those born from a high caste father and low caste mother such as a washermen: "for their cooking vessels, &c., are unfit for the use of the four castes." In Garhwál the *Dhobi* is a Dom.⁸ The Eastern *Dhobis* are divided into *Magadhíya*, *Ajundhya*, *Kanaujíya*, *Belwar* and *Gosar*.⁹ They worship Rám, Thákur, and Ráwat, but do not eat either pork or fowls. Some of the western *Dhobis* call themselves the progeny of Chauháns,¹⁰ Banyas and other high castes by washer-women. In the Central Duáb they are divided into *Dariya* and *Kaithíya*.¹¹ In Azamgarh¹² the Muhammadan *Dhobis* are called *Turk*.

Dhuniya.—(*Dhunna*, to card, Skt. *Dhu*, to agitate.) The cotton carding caste: the *Penja* of the Panjáb: the *Pumba* of other places: if a Muhammadan he calls himself *Naddáf*: if a Hindu *Kundera*. In the Duáb his divisions are *Batya*, *Dhuna* and *Pathángori*.

¹ Nesfield, *Brief view*, 43.

² *Eastern India*, I, 180.

³ Ibbetson, *Panidb*

Ethnography, section 600.

⁴ *Census Report, North-Western Provinces 1881 Form*

VIII B.

⁵ *North-Western Provinces Census, 1881, Form VIII-B.*

⁶ *Brief*

view, p. 8.

⁷ Buhler, *Sacred Laws of the Aryas* Part I, 11 note.

⁸ Atkinson,

Himalayan Gazetteer, III, 280.

⁹ Buchanan, *Eastern India*, I, 179.

¹⁰ Rájá,

Lachhman Singh, *Bulandshahr Memo*, 186.

¹¹ *Gazetteer, North-Western Provinces,*

IV, 48.

¹² *Settlement Report*, 34.

Dom, Domra.—(Skt. *doma*.) A race of outcastes which appears in at least two and possibly three forms in these provinces.

First the race of wandering houseless thieves and vagrants who infest Bihár and the districts of the Benares Division. Secondly, the *Dom* of the hills. Thirdly the musician class known as *Dúm* or *Dúm Mirási*.

As regards the first class they are found in these Provinces in considerable numbers in Gorakhpur and Basti, and to a less degree in the districts further west. They are absolute vagrants, have not even mats or tents to cover them like the Sáni and Hábúra. They frequent the jungles but do not hunt or fish. They live by burglary and stealing, while their women beg and prostitute themselves. In dry weather they sleep under trees and in the rains and chill of winter they slink into outhouses and any shelter they can get. Their characteristic weapon is the *bánká* or curved knife with which they are supposed to split bamboo for baskets which and begging are their ostensible means of livelihood. In cold weather they carry about at night an earthen pot full of hot coals which, when they are closely beset, they fling with great accuracy at their assailants often causing severe wounds. They will eat any sort of garbage and the leavings of any caste, but the Dhobi. They have a tradition that the Dhobis once practised some great fraud on them when they came into contact first: but the idea is more probably due to the repugnance common to all Hindús towards the Dhobi who is considered defiled by washing the clothes of women after their confinements. Their ideas of morality are very lax. Prenuptial infidelity, if the paramour be a man of the clan, is permitted: and the same is pretty much the case with married women who freely prostitute themselves. While a Dom is in jail his wife is always adopted by another man of the same clan. They divide the country into circles for begging and thieving, *e.g.*, in Gorakhpur the river Rohini used to be the boundary between the two clans: if one of another clan trespassed on the district of another, he was promptly given up to the Police. They are generally small men with a distinctly non-Aryan look, very small black bright eyes and exceedingly dark skin. They never lay a suit in Court and never appeal. They are very drunken and have terrible fights amongst themselves chiefly about women. Most old Doms have their scalps and bodies scarred with club wounds, and cuts of the *bánká* knife. It is not easy to classify them because many of the sub-divisions have risen in the social scale and now disclaim the name of *Dom*.

The regular vagrant criminal *Doms* are the *Maghaya* who take their name from the ancient kingdom of *Magadha*. They have been identified with the *Maccocalingae* of Pliny.¹ The *Doms* themselves are perhaps the

¹ J. W. McCrindle, *Indian Antiquary*, VI 337 note.

modern representation of the *Scapáka* eaters of or feeders of dogs¹ of Manu. Attempts are being made to reclaim these *Maghaya* Doms both in Gorakhpur and Bihar, but apparently not with much success. The *Maghaya* Doms were in former years notorious for dacoities and road robberies in Gorakhpur and the neighbouring districts, but they have now been in a great measure brought under Police control. In their present condition they present a very close analogy to the Cagots and Caqueux of the valleys of the Pyrenees and the plains of Bretagne Poitou and Guienne and to the Rodiyas of Ceylon described by Sir E. Tennent.² Besides these are the *Káshwála* or Benares Doms who are the most respected. They light funeral pyres and often attain considerable wealth from the fees they receive for this duty. They have so far risen in the social scale that they will not fire brick-kilns. Next come the *Banwad* or rope makers who take their name from *bán* the fibre on which they work. The *Hela* are supposed to be another Division. They have turned Muhammadans and work as sweepers. The *Bánsphor*, or breakers of the bamboo, work in bamboo, and make baskets and thatches. Akin to these are the *Bánsbinua* or weavers of bamboo, who make sieves and baskets. The *Dharkár* (*dkar*, rope: *kár*, maker) is a reformed *Dom*, that is he has left off eating dogs, burning corpses, and other vile occupations and lives by working in reed and cane. He plays a long trumpet (*singha*) at marriages. The *Patua* (*pát*, a leaf) makes the leaf platters used at feasts. The *Dhapara* are apparently the same as the *Maghaya*. Like many low races such as the Ceylon Veddahs³ they have traditions that they are the degraded representatives of some higher caste. They have been identified with the *Dom Katár* or *Domtikár* Rájputs of Gorakhpur.⁴ Many places in Gorakhpur such as Domdiha, Domingarh, &c., are named from them. Carnegy⁵ connects them with the *Donwár* Rájputs. There are similar traditions in Gonda⁶ of an Oudh *Dom* kingdom. They are said to have been ousted from the fort of Domingarh by the ancestors of the present Satási Rájas of Rudrapur and those of Bansi and Unaula. Similarly the hill *Doms* claim to have been once lords of the country and to have established a leathern coinage.⁷

Next come the hill *Doms*.⁸ They are supposed to be relics of the original inhabitants of the country corresponding to the *Dhiyar* or are smelters of Jammú, the *Bátal* of the Kashmír valley, the *Bem* of Ladakh, the *Newar* of Nepál. In Garhwál they appear to have been enslaved by the emigrant *Khasiyas*. Under the name of *Dúm* they are described

¹ Manu X, 38, Lassen on *Indika* of Khesias, *Indian Antiquary* XI, 321.

² Ceylon II, 187 sqq.

³ *Idem* II, 442.

⁴ *Archæological Report* XXII, 65, sq.

⁵ Buchanan, *Eastern India*, II, 453.

⁶ Notes 24.

⁷ Madden, *J. A. S. B.* 1848, p. 604.

⁸ Atkinson, *Himalayan Gazetteer* II, 370 sq.

⁹ *Idem* III, 277, sq. 446 sqq.

in Jammu¹ as "dark in colour, small in limb, and their countenance is of a much lower type than that of the Dogras generally, though one sees exceptions due no doubt to an admixture of blood, for curiously the separation of them from the ordinary daily life of the others does not prevent an occasional intercourse that tends in some degree to assimilate the races." In our Hills the *Dom* has been recognised as a descendant of the *Dasyus* of the Veda, who held upper India before the advent of the *Nága* or *Khasa* races. In Garhwál they are artisans and workmen of various kinds, and have none of the vagrant and predatory habits which characterise the eastern *Maghaiyas*. They have various subdivisions; the *Koli* (who in the plains is a *Chamár*) weave cloth, keep pigs and fowl, and work in the fields; the *Tamota* or *Tamta*, who represent the *Thathera* of the plains, and work in brass copper and gold and also at agriculture; the *Lohár* or blacksmith; the *Or* masons and carpenters; the *Dhárhi* or musician. Next comes the *Bhúl* or *Bárya*, who represents the *Teli* of the plains makes oil and does field work; the *Chunyára* like the *Kharádi* of the plains is a turner in wood; the *Ruriya* workers in bamboos; the *Agari*, *Agariya* miners and smelters, of whom a tribe of the same name and engaged in the same trade is found in south Mirzapur, (they take their name from *Ágar* Skt. *ákara*, a mine), the *Pahri*, *Pahriya* or *Paheri* (*pakra* Skt. *prahara*, a turn at watching) village messengers and drudges; the *Mallák* or *Dhunár* agriculturists; the *Darya* village sorcerers; who conjure away hail storms and the like, and receive dues of grain in Jeth (May—June); the *Chamár* who call themselves *Bairsuwa*, and never acknowledge the name of *Chamár*; the *Bádí* (Skt. *vádin*, a speaker), (whom Nesfield² perhaps erroneously identifies with the *Bhát*). He plays on various instruments and sings at festivals, begs from door to door, lampoons people who refuse to give him alms and snares fowl and fish; the *Hurkiya* (so called from the *Huruk* or *Huruka* a small drum which he carries) never takes to agriculture and wanders about with his women who dance and sing. In the plains he has a very low position being generally the nameless bastard of some prostitute; the *Darzi* called also *Anji* and *Súji* lives by tailoring and agriculture; the *Dholi* so called from his beating the drum called *dholak* by way of incantation to cause spirits and ghosts to enter or leave the person of any one, and so induce that person to give money to the performer. The name of *Haliya* was given to those employed as ploughmen and *Chyara* to the domestic slave who lived on his master's means and had to obey every order, and eat the leavings. "Their montane and non-Bráhmical origin is sufficiently shown by the names of the deities worshipped by them, Gangánáth, Bholánáth, Masán, Khabísh, Goril, Kshetrpál

¹ Drew's *Jammu*, p. 56.² *Brief View*, 49.

Saim, Airí, Kalbisht or Kaluwa, Chaumú, Badhán, Harú, Látú, Bheliya, the Katyúrí Rájas, Rúniya, Bálehan, Kálehan-bhlausí, Chhurmál. Doms do not wear the sacred thread or the bracelet (*rákhhá*), nor do they have caste marks or wear as a rule the top knot (*sikha*), and in a rough way they imitate the customs of the better classes, especially those who have made money in their contracts with Government. Their offerings to deceased ancestors (*shráddha*) when made at all are performed on the *amáwas* or last day of the *Kanyágat* of Kuár. The sister's son, younger sister's husband or son-in-law (a curious survival of the rule of female descent) act as Bráhmans on the occasion and receive gifts as such. *Doms* eat the flesh of all animals, use their skins, and eat food from all classes except the Bhangí, Musalmán and Christian. There is no fixed time for marriage. When an elder brother dies the younger takes the widow to wife whether she has children or not, hence the proverb *mal bhír adhári ber, talai bhír men onchh*, when the upper walls fall they come on the lower wall, when the elder brother dies the burden falls on the younger. The elder brother cannot however take to wife the widow of a deceased younger brother, and contracts a stain if even her shadow crosses his path. He transfers her to some other of the brotherhood, but during the lifetime of her second husband, if he or she be dissatisfied, another may take her by paying the cost of her marriage. This may be repeated several times. The prohibited degrees are only a daughter, sister, uncle, aunt, brother, and these they cannot eat or smoke with."¹

Next come the *Dúm* or *Dom Mirásí*. The word *Mirásí* is derived from the Arabic *mirás*, "inheritance," in the sense that this caste are a sort of hereditary bards or minstrels to the lower tribes as the Bhát is to the Rájpúts. They are also known as *Pakháwají* from *pakháwaj* the timbrel which they play. They sometimes abbreviate the title *Mirásí* into *Mír* as though they were Sayyids. The men are musicians and the women dance and sing, but they only perform in the presence of females and are reputed therefore to be chaste. They are said to eat with and intermarry with the *Dhárhí*, and both adopt the common name of *kaláwant* (*kalá*, skill, in the sense of "accomplished") or *Qawwál* (one who speaks well). The instruments they use are generally the small drum (*Dholak*) the cymbals (*majra*) or the lute made of gourds (*kingrí*). They are as a rule Muhammadans and are said to have been converted in response to an invitation from the poet Amír Khusrú who lived in the reign of Ala-ud-din-Khilji (1295 A. D.).² The most famous of them in recent times was Ráji-ud-daula who ruled the Court of Oudh.³

There seems reason to believe that some at least of the gypsy tribes of Europe are akin to the *Maghaiya Dom* and a connection has been traced

¹ Atkinson, *Himalayan Gazetteer* III, 448.

² Nesfield, *Brief view* 44.

³ Sleeman, *Journey* I, LXI.

between the two languages.¹ "The word Rom in all the gypsy dialects of Europe has a two-fold meaning signifying" "man" and "husband" as well as "gypsy." A satisfactory connection has still to be found for it, that connected with *Rāma* the incarnate Vishnu of the Hindús being dis-
countenanced by the authority of Professor Ascoli of Milan. By a curious and unexplained coincidence the identical word *Rom* or *Rome* occurs with the meaning of "man" in modern Coptic and according to Herodotus (II, 143) belonged also to the language of the ancient Egyptians. Although this isolated fact in no way affects the general bearings of the question it is worth noting as an etymological curiosity. It is not improbable that among the primitive element of the Aryan mother tongue may have existed a root-*ro* or *rom* expressive of power, the survival of which we can discern in the Greek *romé* strength, the Latin *robur* and perhaps in the illustrious name of *Rome* itself."² There seems however very little doubt that the word *Romani* is derived from *Dom* or *Domra*.³

The Dom race has produced one great author Nábhájí a Vaishnava who wrote the *Bhakta mālā* or roll of the Bhagats. He lived in the reign of Jahángir and was a contemporary of Tulasi Dás.

Dusádh.—(According to Platts from Skt. possibly *dush*, to be corrupted: *ad* to eat; possibly Skt. *dauh sádhiḥ*, a porter.) One of the menial castes. In the hills they call themselves *Khasiya* Rájputs and say they are so called because they lived on the borders of Kumaun and Garhwál.⁴ Their special objects of worship are three of their ancestors who fell in fight, Ráha or Ráh (who is sometimes confounded with Ráhu the demon who seizes the sun and moon and causes eclipses); Sales, who is said to have been a Dusádh Rájá of a place called Sales near Jihuli. He was killed either by Jawáhir Sinh or Rájá Lorik. The very silly legend is given by Cunningham.⁵ There is also a curious legend current in the Eastern districts of a clever *Dusádh* girl who married a Bráhman.⁶ They pretend to be descended from the soldiers of Bhím Sen and are divided into *Maghaiga*, *Kurin*, *Palwár* and *Chhilatya*. Buchanan⁷ identifies them with the *Chandál* of Bengal and they are probably a branch of the great *Dom* tribe. They have a curious custom of walking through the fire in honour of Ráhu to whom kids and young pigs are offered. The custom is ⁸ universal in India and common elsewhere.

Faqir.—(Arabic *faqr*, poverty.) A general name for the various ascetic and mendicant orders both Hindu and Muhammadan. They "comprehend

¹ G. A. Grierson, *Indian Antiquary* XV, 14 sq. XVI 35 sqq.

² *Edinburgh Review*, July 1878, p. 140.

³ G. A. Grierson, *Indian Antiquary* XV, 14 sq., XVI, 35 sqq. F. H. Groome, *Encyclopædia Britannica*, 9th edition Article "Gipsies." C. J. Leland. *Academy*, 19th June 1875.

⁴ Atkinson, *Himalayan Gazetteer* III, 440.

⁵ *Archæological Report* XVI, 28: XVII, 144.

⁶ *Idem* VIII, 102.

⁷ *Eastern India* I, 178.

⁸ Stokes, *Indian Antiquary* II, 190. Mackenzie, *Antiquary* III, 6, 8, Walhouse, *Antiquary* VII, 126, sqq. *Leviticus* XVIII, 21. 2 *Kings* XXIII, 10, Herklot's *Qánín-i-Islám s.v. Muharram*, H. H. Wilson, *Essays s.v. Holí*.

at least three, if not four, very different classes of people. First come the religious orders pure and simple. Many of these are of the highest respectability: the members are generally collected in monasteries or shrines where they live quiet peaceful lives, keeping open house to travellers, training their neophytes and exercising a wholesome influence on the people of the neighbourhood. Such are many at least of the *Bairágis* and *Gusáíns*. Some of the orders do not keep up regular monasteries, but travel about begging and visiting their disciples, though even here they generally have permanent head-quarters at some village or at some shrine or temple where one of their order officiates. So too the monasterial orders travel about among their disciples and collect the offerings on which they partly subsist. There is an immense number of these men whose influence is almost wholly for good. Some few of the orders are professedly celibate though even among them the rule is seldom strictly observed: but most of the Hindú orders are divided into the *Sanyogi* and *Viyogi* sections, of which the latter only takes vows of celibacy, while among the Musalmán orders celibacy is seldom even professed. Such however as live in monasteries are generally if not always celibate. The professed ascetics are called *Sádh* if Hindú and *Pír* if Musalmán. The Hindús at any rate have their neophytes who are undergoing probation before admission into the order, and these men are called *Chela*. But besides these both Hindú and Musalmán ascetics have their disciples known respectively as *Sewak* and *Muríd* and these latter belong to the order as much as do their spiritual guides: that is to say a Káyasth clerk may be a *Bairági* or a Pathán soldier, a *Chishtí* if they have committed their spiritual direction respectively to a *Bairági* and *Chishtí guru* and *pir*." "Many of these ascetics are notoriously profligate debauchers who wander about the country seducing women, extorting alms by the threat of curses and relying on their saintly character for protection. Still even these men are members of an order which they have deliberately entered and have some right to the title which they bear. But a very large portion of the class who are included under the name *Faqír* are ignorant men of low caste without any acquaintance with even the general outlines of the religion they profess, still less with the special tenets of any particular sect, who borrow the garb of the regular orders and wander about the country living on the alms of the credulous, often hardly knowing the names of the orders to which the external signs they wear would show them to belong. Such men are mere beggars, not ascetics, and though their numbers are unfortunately large we have no means of separating them. Besides the occupations described above, the *Faqír* class have generally in their hands the custody of petty shrines, the menial service of village temples and mosques, the guardianship of cemeteries and similar semi-religious offices. For these services they often receive small grants of land from the village

by cultivating which they supplement the alms and offerings they receive¹ Tavernier² gives a quaint account of the origin of the Hindu ascetic orders. "The origin of the faqírs came from Rhevan (Rávan) whom Rám despoiled of his kingdom, at which he conceived such an unspeakable sorrow that he resolved to lead a vagabond life and to wander about the world poor, stript and in a manner quite naked. He found anow to follow him in a course of life that gives them so much liberty. For being worshipped as saints they have in their hands all opportunities of doing evil."

Some customs common to most classess of Faqírs may be noticed. Like the Hebrew Nazarites³ they let the hair grow. This is according to the precepts of Manu.⁴ Many smear themselves with dust and ashes. According to Lang⁵ "the custom of plastering the initiated with clay or filth was common in the Greek as in barbarian mysteries. The idea clearly was that by cleansing away the filth plastered over the body was symbolized the pure and free condition of the initiate." Many again bury their dead sitting like the Nasamonians as described by Herodotus.⁶

Nesfield⁷ gives a useful classification of Hindu religious orders :—

A.—Followers of Siva, *Gusáin, Dandi, Tridandi, Yogi, Sannyási* proper, *Siváchári, Brahmáchári, Akashmukhi, Urddbáhu, Maunidási, Aghori, Nága.*

B.—Followers of Vishnu, *Bairági, Sri Vaishnava, Rádhá Vallabhi, Nirmali, Sukhpanni, Satnámi.*

C.—Followers of either Siva or Vishnu but only according to the teaching of some particular prophet who showed the right way (*panth*) to worship him :—

(a) Saivite in name as well as in character, *Gorakhnáthi, Bharttari, Baidli Bhat, Haríschandi.*

(b) Vaishnavite in character but not in name, *Ramávat, Rámanandi, Charandási, Raidáspanthi, Kabírpanthi, Dádupanthi, Sadhanpanthi, Udási, Nánakpanthi, Akáli, Suthra, Kúkapanthi.*

The following are some of the sub-divisions of Hindu faqírs :—

Aghori, Aghorpanthi.—(Skt. *aghora*, not terrific : a euphemistic title of Siva.) The class of Hindu *faqír* now happily nearly extinct which used to wander about eating filth and human flesh.⁸ Their name has been suggested as the source of *ogre*. This however probably comes from the Norse *Oegir* the god of the stormy sea in the Edda and this may be derived from the same Aryan root as *Aghora*.⁹

¹ Ibbetson, *Panjab Ethnography*, section 520.

^{VI}, 5: Ewald *Antiquities of Israel*, 86.

^I, 285, ^{II}, 229 n.

^{IV} 190.

^{Brief View}, 82.

² *Travels*, 165.

^{VI}, 4.

³ *Numbers*

⁵ *Custom and Myth*

^{Wilson, Essays}, ^I, 233 sq.

^{Panjab Notes and Queries}, ^{II}, 189.

Bairāgi.—(*Vairāgi*) (Skt. *vi-rāga*, absence of worldly passion, freedom from all desires.) Generally applied to an order of Vaishnava devotees said to have been founded by Śrī Anand the twelfth disciple of Rāmanand. "They are divided into several sections among which may be mentioned the *Rāmanandi* who worship Rām Chandra; the *Rādhā Valabhi* who specially affect the worship of Rādhā the wife of Krishna; the *Nīmanandi* whose chief object of reverence is Śaligrām; and the *Rāmānuji*."¹ The last take their name from the Vaishnava reformer Rāmānuja who flourished in the eleventh century.² Correctly speaking a *Bairāgi* is a devotee of Vishnu but the term is indiscriminately applied to all sorts of religious mendicants. They generally lead a vagrant life and when married are called *Sanjogi*. The four primary orders of *Bairāgis* are *Rāmānuji* or *Sri Vaishnava*, *Nimāwat* or *Nimbārak*, *Vishnu Swāmi* and *Mādhavachāri*. Each of these orders is called a *Sampradā* or sect and all four mess together."³ Carnegy⁴ gives the sects of the Ajudhya *Bairāgis* as *Nirvāni* or "liberated:" *Nirmohi* or "free from illusion": *Digambari* or "naked": *Khādi* or "ash besmeared": *Mahānirvāni* or "specially liberated": *Santokhi* or "patient" and *Nirdāmbi* "self-supported." According to Nesfield⁵ "they tend to become a caste from an order like the *Gusdāns*, as like them they are acquiring wealth and influence. They will probably soon recognize marriage as the *Gusdāns* do." A Hindū traveller⁶ says "the *Bairāgis* of Bengal form a large element in the population of Brindaban, and their shaven heads, sleek forms and lascivious eyes meet you at every corner. Regarded as interlopers they are not looked on with a friendly eye by the Vrijbāshis. The one is insincere and mischievous, the other frank and confiding. The *Bairāgi* is as touchy as tinder. He takes fire as quick as his god and a pair of black eyes is enough at any time to put mischief in him." "They are esteemed a much more gentle sect than *Gusdāns*. They object to the shedding of blood in any form and consequently never enter military service, nor do they take part in the sacrifice of animals. They allow the hair to grow and once the vows are taken, it must not be touched. All without distinction rub wood ashes on the body which when they are naked or nearly so gives them a peculiar blue and ghostly appearance. Their foreheads are marked with the trident of Siva in white and red, the white sides of which frequently extend to the temples increasing the wild effect of their general appearance."⁷ Their distinctive mark is a string of brown crinkled beads.

Bharua.—(Properly a pimp.) A class of *Gusdāns* of Bijnor who not content with begging alms practise various sorts of tricks and impositions to

¹ Ibbetson, *Panjab Ethnography*, section 521.

² Rājā Lachhman Singh, *Bulandshahr Memo.*, 188.

³ *Brief View*, 86.

⁴ Bholanath Chunder II, 95, sq.

⁵ Wilson, *Essays*, II, 71.

⁶ *Oudh Gazetteer*, I, 4 sqq.

⁷ *People of India*, III, 144.

cheat people. They do this in distant districts where they have a chance of escape.¹

Gusáin.—(Skt. *gosvāmin*, master of cows : Nesfield takes *go* to mean the five senses : hence the word would mean.—“One who has mastered his senses,” like *Sannyási*.) A Saiva order corresponding in many ways with the *Bairágis* among Vaishnavas. Like them the *Gusáins* are often collected in monasteries, while many of them officiate as priests in the temples of Siva. They are also like the *Bairágis* one of the most respectable of the Hindu orders.² They have a form of marriage peculiar to themselves, the principal ceremony of which is an exchange of necklaces by the bride and bridegroom and the alteration of the bride’s name. She generally wanders from place to place with her new husband. In Bengal some of these female followers become procuresses and others beg for their food as the followers of Chaitanya.³ Forbes⁴ describes a *Gusáin* at Brindaban who was said to have been cast into fire without being burnt, and it was reported that he could tread on water without wetting his feet. He was held in high estimation by Himmat Bahádur. The term *Gusáin* is properly applied to the spiritual descendants of Sankar Achárya who are divided into ten classes (hence called *Dasnāmi*), *Tirtha*, *Asrama*, *Vana*, *Aranya*, *Sáraswati*, *Puri*, *Bhárati*, *Giri*, *Parvata* and *Ságara*, one of which is attached to his personal name by every member of the order.⁵ “They ought to live in celibacy, but the rule is often neglected. Another name for them is *Sannyási* in which case only persons of the three pure classes are admissible into the order, although there is no such restriction in practice now. They are worshippers of Siva and lead generally a vagrant life or live in temples dedicated to that god. Their leader is a *Mahant* who is always unmarried and selects his successor from among the disciples (*chela*). Married *Sannyásis* are called *Sanjogi* or *Grihasti*. The name *Gusáin* is also applied to the Vaishnava worshippers at Gokul and Brindaban who are followers of Chaitanya Swámi of Bengal.”⁶ What makes them a caste and not a religious order is that they have ceased to be celibate.⁷ Their special function, considering them as a caste of priests and not merely as a religious order, is that of serving as priests in Siva or less frequently Káli temples. They worship Vishnu at times not because they are Gusáins but because they are Hindús. They are really a Saivite order : the initiation is performed on the Shivarátri : the initiation test is the Rudri or Saivite *gayatri* and they trace their origin to Sankara Achárya, the most fanatical of all Hindú sectaries.⁸ The memory of the Gusáin body guard of the king of Kanauj is famous. Their chief temple is Eklinga

¹ *Census Report, North-Western Provinces*, 1865, Table, IV, 7.

Panjab, Ethnography, section 521.

IV, 52.

² Growse, *Mathura*, 285.

187, s.g.

⁷ Nesfield, *Brief View*, 84.

³ Ward *Hindoos*, 294.

⁴ *Oriental Memoirs*.

⁶ Rájá Lachhman Sinh, *Bulandshahr Memo.*,

⁸ *Idem*, 55, s.g. Growse, *Mathura*, 285.

near Udaipur in Márwár dedicated to Siva. Malcolm¹ says that in Central India they used always to go armed and in bodies under leaders "and often enforce that charity which others solicit. They are ready to take service as soldiers and are brave and faithful. They trade and employ themselves in agriculture. They generally come from West Hindustán. Some of them have attained high stations."

Jangama.—(Skt. *jangama* moving.) An order also called *Lingadhari* from their wearing a miniature *linga* on their breast or arm. "They acknowledge the spiritual supremacy of Básava (Vrishabha) who was minister of Bijjala Deva, Kalachuri Rájá of Kalyána and murdered his master in 1135 A.D. Básava wrote the *Básava Purána* and his nephew the *Channa Básava Purána* which are still the great authorities of the sect. They style themselves Puritan followers of Siva under the form of a *linga* and all others idolators. They say that they reverence the Vedas and the writings of Sankara Achárya, but they reject the *Mahábhárata*, *Rámáyana*, and *Bhagavata*, as the invention of Bráhmans. They consider both Sankara Achárya and Básava as emanations of Siva. Básava himself was a Saiva Bráhman and devoted himself to the worship of Siva under the form of a *linga* as the one god approachable by all. He denounced the Bráhmans as worshippers of many gods, goddesses, deified mortals and even of cows, monkeys, rats and snakes. He set aside the Veda as the supreme authority and taught that all human beings are equal and hence men of all castes and even women can become spiritual guides to the *Jangama*. Marriage is imperative with Bráhmans but permissive only with the followers of Básava. Child marriage is unknown and betrothal in childhood unnecessary. Polygamy is permissible with the consent of a childless wife. A widow is treated with respect and may marry again, though whilst she is a widow she may not retain the jacket, perfumes, paints, black glass armlets, nose and toe rings which form the peculiar garb of the married woman. A *Jangama* always returns a woman's salutation and only a breach of chastity can cause her to lose her position. They are also called *Víra Saiva* to distinguish them from the *Arádhya* another division of the followers of Basava who call themselves descendants of Bráhmans and could not be induced to lay aside the Bráhmanical thread, the rite of assuming which requires the recital of the *gayatri* or hymn to the Sun. Hence the *Jangamas* regard this section as idolators and reject their assistance. Those who totally reject the assistance of Bráhmans are called *Sáuránya* and *Visesha*. The *Sámánya* or ordinary *Jangama* may eat and drink wine and betel and may eat in anyone's house, but can marry only in his own caste. The *Visesha* is the *guru* or spiritual preceptor of the rest. The lesser vows are addressed to the *linga* the *guru* and the *Jangama* brother in the faith. The *linga* represents the deity and the *guru*

he who breathes the sacred spell into the ear and makes the neophyte one with the deity; hence he is revered above the natural parents. The *lingas* in temples are fixed there and are hence called *Sthāvira*; the *lingas* of Búsava are called *Jangama* or “able to move about” and the followers *Jangamas* or living incarnations of the *linga*. The *Arádhya*s retain as much of the Bráhmancial ceremonial as possible; they look down on women and admit no proselytes. They call themselves *Faidikas* and say that the *Jangamas* are *Vedabáhyas*. The latter declare that every one has a right to read the Vedas for himself and that the *Arádhya*s are poor blind leaders of the blind, who have wrested the scriptures to the distinction of themselves and others. The *Jangama* worships Siva as Sadashiu the form found in Kedár who is invisible, but pervades all nature. By him the *linga* is worshipped as a reliquary and brings no impure thought. He abhors Máya or Kali who is one with Yona and is opposed to licentiousness in morals and manners. He aims at release from fleshly lusts by restraining the passions; he attends to the rules regarding funerals, marriage and the placing of infants in the creed and is as a rule decent, sober and devout. Burial is substituted for cremation and Bráhmans are set aside as priests.”¹ Buchanan² says that in Bhágampur “they are married and observe the rules of purity commonly used by Súdras of the sect of Siva; that is they eat the meat of sacrifices and fish, drink spirituous liquors and keep concubines. All their male children follow their profession which is that of mendicants. The women do not beg; the men when they beg sing songs concerning the nuptials of Siva and Párvati, ring bells and make various noises to attract notice. They wear many beads and have on their head an ornament of brass which they call “a temple of Priapus” (*sic*) and it contains an image of the great god. They consider themselves representations of the Sun, but worship Siva alone. They are followers of Gorakhnáth who was born of a cow impregnated by their god. Gorakhnáth is however considered a god and his disciples the Jogís are the Gurus of the Jangamas. Their ceremonies are performed by Bráhmans of Mithila who are not degraded. Their dead are buried. They would admit proselytes from the highest ranks, but afterwards would neither eat in their company nor give them their children in marriage.”

Jogí.—(Skt. *yoga*, union.) A “term properly applied to the followers of the Yoga or Pátanjala school of philosophy which amongst other tenets maintained the practicability of acquiring even in life entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long continued suppressions of respiration; inhaling and exhaling the breath in a particular manner; of sitting in 84 different attitudes: of

¹ Atkinson, *Himalayan Gazetteer*, II, 862, *sqq.*

² *Eastern India*, II, 135.

fixing the eyes on the top of the nose and endeavouring by force of mental abstraction to effect a union between the portion of vital spirit residing in the body and that which pervades all nature and is identical with Siva considered as the supreme being and source and essence of all creation."¹ Besides these comparatively respectable ascetics there are many wandering beggars, fortune tellers, necromancers and rogues of various kinds who call themselves *Jogis*. They live by singing and begging. They sing songs to Zahir pír or the love ballads of Hír and Ránjha and the heroic Sháka of Amar Sinh Ráthor. They also work as tailors and silk-spinners and have several *gots* with Rájput names such as *Chauhán*, *Kachhwáha*, *Gahlot* &c. These all eat and intermarry with each other except in their own *got*.² Many of them are swindlers of a dangerous class. They wander about and make themselves acquainted with the history and antecedents of any rich family which may have lost a near or important relative and personating the absentee readily obtain access to the family which results in a general plunder of the premises and the disappearance of the swindlers. They also pretend to change copper into gold, a power which they trace to one of their order in the time of Sultan Altitmish. They are also professional poisoners. They pretend to deal in millstones and steal cattle."³ Mareo Polo⁴ mentions the *Jogis* under the name of *Chughi* and says "they are properly Abraiaman (*Bráhmans*) but they form a religious order devoted to the idols. They are extremely long lived, every man of them living to 150 or 200 years. They eat very little but what they do eat is good, rice and milk chiefly. And these people make use of a very strange beverage: for they make a portion of sulphur and quicksilver mixed together and this they drink twice every month. This they say gives them long life." Bernier⁵ mentions the same custom.

Kanphata.—(*Kán*, ear, *phatá*, torn.) A class of *Jogis* whose chief seat is Dhinodar on the edge of the Ran of Cutch. They wear brick dust coloured garments and are remarkable for the large earrings of rhinoceros horn agate or gold worn by them, and from which they are named. They follow the Tantrika ritual which is distinguished by its licentiousness. Both the *linga* and the *yoní* are worshipped by them and they declare that it is unnecessary to restrain the passions to arrive at release from metempsychosis. They are the great priests of the lower Sákti form of Bhairava and even of the village gods. They eat flesh and drink wine and indulge in the orgies of the left handed sect. Departing from the original idea of the female being only the personified energy of the male, she is made herself the entire manifestation and as in the case of Durgá receives personal worship to which that of the corresponding male deity is almost always

¹ Wilson, *Essays*, I, 206.

² Rájá Lachhman Sinh, *Bulandshahr Memo.*, 188, sq.

³ *Report, Inspector-General, Police, North-Western Provinces* 1867, p. 94, 1868 p. 5, 1869, pp. 121-25.

⁴ Yule's *Mareo Polo*, II, 300.

⁵ *Travels*, II, 130.

subordinate.¹ They trace their origin to Dharmanátha who is said to have been one of the 22 disciples of Muchhendranátha or Matsyenranátha among whom was Gorakhnátha one of the most celebrated of the nine *náthas* or ascetics of ancient India. The Nepalese make Muchhendra the same as Aryávalokitesvara Padmapáni Bodhisatva. Gorakhnátha is said to have lived in Nepal in the time of Rájá Baradeva or Baladeva about the 5th or 6th Century.² Buchanan³ alleges that the *Kanphatas* are in reality the same as the *Kapálikas* the members of which sect principally worship Bhairava although they keep it secret. They are so called because they drink out of human skulls (*kapál*). "They say they are not allowed to marry, but may communicate with whatever woman they please." Hiouen Thsang and before him Varaha Mihira, who lived in 6th century, show that they had a knowledge of this sect who they allege were so called because they wore about their persons a death's head which they used as a drinking vessel.⁴

Khappariya.—(*Khappar*, the begging dish.) A small beggar tribe in Bahraich.⁵

Malukdasí.—A division of Rámanandi Vaishnavas who take their name from Malúkdas fifth in descent from Rámanand who is said to have lived in the time of Akbar. Their principal establishment is at Kara Manikpur in Oudh and subordinate monasteries at Ajudhya and Lucknow, the last founded under the patronage of Asafuddaula.⁶

Múnrchira.—(*Mún*r, head, *chirná*, to rend.) A class of *faqírs* in Agra who tear their foreheads with a nail to extort alms.⁷

Sádh.—(Skt. *sádh*u, pure, saint-like). A class of Hindu unitarians found principally in the Central Duáb. About 1600 S. Bírbhán of Bijesar near Narnaul received a miraculous communication from Udhadás teaching him the particulars of the religion now professed by the *Sádhs*. Udhadás gave at the same time to Bírbhán marks by which he might know him at his reappearance—1st, that whatever he foretold should happen : 2nd, that no shadow should be cast from his figure : 3rd, that he would tell him his thoughts : 4th, that he would be suspended between heaven and earth : 5th, that he would bring the dead to life. Their sacred book (*pothi*) is written in rural (*ganvári*) Hindi. They utterly reject and abhor all kinds of idolatry and they have little respect for the Ganges. They are pure deists and have often been compared to Quakers. Ornaments and gay apparel of every kind are strictly prohibited : their dress is always white : they never make any

¹ Atkinson, *Himalayan Gazetteer*, II, 865, sq.

² Wright's *History of Nepal*

140, 152. Hodgson's *Essays*, II, 40.

³ *Eastern India*, II, 484, sq.

⁴ Barth, *Religions of India*, 214.

⁵ *Census, North-Western Provinces 1881*, From VIII-B,

⁶ Wilson, *Essays* I, 100, sqq. Williams, *Oudh Census Report*, 117,

⁷ *Census Report, North-Western Provinces, 1865*, Table IV, 13.

obedience or *salām*. They will not take an oath, but solemnly affirm. They profess to abstain from all luxuries, such as tobacco, pān, opium and wine. They never have a *nāch* or dancing. All attack on man or beast is forbidden except in self-defence, when resistance is allowed. Industry is strongly enjoined. They take great care of their poor and infirm people. To receive assistance out of the sect (*panth*) would be considered disgraceful and render the offender liable to excommunication. All parade of worship is forbidden, but sacred prayer is commended. Alms should be given in an unostentatious manner. The due regulation of the tongue is a religious duty. Their chief seats are Delhi, Agra, Jaipur and Farukhabad, but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above mentioned at which the affairs of the community are settled. They are an orderly, well conducted people, chiefly engaged in trade. Their meeting houses are known as *Jumlaghar*. Each member contributes flour, milk, *ghī* and sugar according to his means: this is made into bread and distributed at the *Jumlaghar* with a loving cup of sherbet. Immorality involves excommunication. All useless expense in marriages, polygamy and widow marriage are prohibited.¹

Sannyāsi.—(Skt. *sannyāsa*, abandonment of the world.) A word which originally means “the ascetic stage of life through which every Brāhman must pass.” But as commonly used it corresponds among the followers of Siva with Bairāgi among the followers of Vishnu, and is as indefinite in its meaning. It is indeed specially applied to the *Tridandi Ramānujas*, a Vaishnava sect, but it is also used to include all Saiva classes of ascetics except perhaps the *Jogi*.² The usual circumstances under which a man takes the vows are given in a verse quoted by Nesfield—*Nārī mūī, ghar sampatti nāsi, Mund murdī bhae sannyāsi* (when a man's wife dies and he loses his home and property, he shaves his head and becomes a *Sannyāsi*).

The *Sannyāsi* attempts by thought to be absorbed into the soul world: to die while yet alive in the body by completing his return to Brahman.³ Ward⁴ says that “they are not much honoured by their countrymen. They smear their bodies with the ashes of cowdung, wear a narrow cloth tied with a rope round their loins and throw a cloth dyed red over their bodies. The artificial hair worn by some of these persons reaches down to their feet and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine as an ornament on their arms and others travel naked. The respectable *Sannyāsis* profess to live in a state of celibacy, eating

¹ *Second Report, Calcutta Committee, Church Missionary Society*, quoted in *New Monthly Magazine*, 1820, pp. 31, sqq.: Rousselet, *India and its Native Princes*, 243: Atkinson, *Himalayan Gazetteer*, III, 450.

² Duncker, *History of Antiquity*, IV, 183.

⁴ *Hindooes*, 294, sq.

neither flesh nor fish nor anointing their bodies with oil." A *Sannyāsi* is supposed not to die in reality, but to be in a sort of trance, and hence his body is buried, not burnt. It is only when a Brāhman becomes a *Sannyāsi* that he can dispense with his top knot (*sikha*) or the sacred thread. Some *Sannyāsis* allow all their hair to grow: some shave off all including the *sikha*. These latter are the more orthodox.¹ Rajendralāla Mitra, asserts that the figures in the Buddhist tope at Sanchi usually called *Dasyus* are really *Sannyāsis*.² According to some authorities³ the order of the real *Sannyāsis* is open to Brāhmans, Kshatriyas and Vaisyas: according to others to Brāhmans alone. "It may be entered at any time after the completion of the ceremony of investiture with the sacred thread. The *Sannyāsi* is bound to keep the vow of chastity and to renounce all business. The *Gostins*, on the contrary, receive among their number Sūdras also and women who have no right to become *Sannyāsis*." *Sannyāsis* bury their dead facing east or north-east in a sitting posture, with the arms and head resting on a T shaped couch, as this is their way homewards. *Jogis* bury their dead facing east.

Nesfield⁴ gives an elaborate account of the ceremony of initiation which is generally the same in all the orders except that they have each a different formula recited at initiation (*gayatri*). The first is the initiation to the *Vanaprastha* or anchorite stage. This takes up two days: members of the order are summoned; the disciple's *guru* introduces him; holy water or water offered at the tutelary shrine of the order is thrown on his head. He is then shaved by a barber, only the tuft (*sikha*) being left; he is then congratulated and blest by the members of the order; appropriate texts are recited in his ear by the *guru*, and if he does not already belong to one of the twice-born castes a cord (*janeo*) is put on him, a large sweetmeat is then divided amongst the assembly and the candidate eats the leavings of his *guru*, an act by which he abjures his former caste. From this day he is considered a Brāhman. Next day the *guru*, not the barber, shaves off the tuft and the sacred thread is cut in pieces and discarded. This means that he has ceased to be a *Brahmachāri* and become a *Vanaprastha* or forest recluse. To make him a full *Sannyāsi* he must undergo the ceremony called *Vijaya homa* or the oblation of victory. It consists in the usual *homa* thrown upon consecrated fire. It implies the entire dedication of the soul to the flames of ascetic devotion, the complete victory over all earthly passions. Such is the efficacy ascribed to this rite that the bodies of those who have performed it are not burnt after death, as is usual with other Hindūs, but are either buried in the earth or thrown into some river, the *Vijaya homa* being looked on as a sort of cremation ceremony.

¹ Monier Williams, *Religious Life*, 374.
and Buhler, *Hindu Law*, I, 257.

² *Indo-Aryans*, I, 268.

³ West

⁴ *Brief View*, 81, sq.

Nizám-ud-din Ahmad in the *Tabakdt-i-Akbari* describes a terrible fight between a body of *Jogis* and *Sannyásis* at Thanesar in the presence of the Emperor Akbar, when the *Jogis* were defeated.¹

Suthra Sháhi.—An order of Sikhs founded by a Bráhmaṇ called Súcha under the auspices of Guru Harráe. Wilson says they look up to Tegh Bahádur, the father of Guru Govind, as their founder.² The Census records a few in Bijnor.³ Ibbetson says that they are notorious for gambling, thieving, drunkenness and debauchery and lead a vagabond life, begging and singing songs of a mystic nature. They wear ropes of black wool on the head and neck and beat two small black sticks together as they beg.

Udási.—(Skt. *udás*, to set aside.) A Sikh order founded by Sri Chand, the eldest son of Baba Nának, and excommunicated by the second Guru Amardás. They are to the Sikhs what the *Bairágis* are to the Hindus. They wear only a rag, which barely answers the purposes of decency; they own no property, not even brass vessels, have no prejudices as to food, and will eat anything cooked by Sikh or Hindu families except meat, which they have abjured. Their total absence of clothing is compensated for by wood ashes. They never return to the world and have no monasteries. They have never been suspected of crime. In the hills they are usually connected with the establishments at Dehra Dún and Srinagar.⁴

The following are some of the orders of Muhammadan Faqírs:—

Chisti, Chishtiya.—These include two different classes, one the followers of Banda Nawáz, who is buried at Kalbargah; they are much given to singing and are generally Shiah. The Indian *Chishtis* are also said to be followers of Khwája Muín-ud-dín of Chisht who died in 471 Hijra and was perhaps the same man as, or a disciple of, Bandanawáz.⁵

Jaláli.—They are followers of Sayyad Jalál-ud-dín Bukhári.⁶ They wear a woollen head dress or one of thread of various colours and carry a club on the right upper arm. They have a scar made by the application of actual cautery, “for it is customary among the household of this tribe at time of making them *faqírs* to form a match of cloth, light it and mar them on the arm with it.”

Madári, Madáriya.—These are followers of Zindah Sháh Madár, the saint of Makhanpur, in the Cawnpur district. “His name was Báziuddín Sháh and he was a converted Jew who was born at Aleppo in 1050 A.D. and is said to have died at Makhanpur at the mature age of 383 years after expelling a demon named Makhandeo from the place. He is supposed by

¹ Dowson's *Elliot*, V, 318.

² *Essays*, I, 272, sq.: Ibbetson, *Panjab Ethnography*,

section 522.

³ *Census report, North-Western Provinces*, 1865, Table IV, 8.

⁴ Ibbetson, *Panjab Ethnography*, section 521: Atkinson, *Himalayan Gazetteer*, III, 450: *People of India*, III, 196.

⁵ Ibbetson, *Panjab Ethnography*, section 518: Herklots,

Qanún-i-Islam, 191.

⁶ Herklots, *Qanún-i-Islam*, 165, 195.

some to be still alive (whence his name), Muhammad having given him the power of living without breath. His devotees are said never to be scorched by fire and to be secure against venomous snakes and scorpions, the bites of which they have power to cure. Women who enter his shrine are said to be seized by violent pain as though they were being burnt alive.”¹ General Cunningham² makes out that Madár came to Makhanpur in 1415 A.D. in the reign of Ibráhím Sháh Sharqi of Jaunpur. He is equally popular with Hindus and Muhammadans. The palanquin bearers in the North-Western Provinces are very fond of shouting out his name as they pass through jungly places as a call for help. The following account of Sháh Madár was furnished through Mr. F. N. Wright, C.S., by the present manager of the shrine at Makhanpur:—“Sháh Madár had 1442 *khalífas* or assistants, but no daughter. He adopted Sayyad Abu Muhammad Khwája Irghawan, Sayyad Abu Turáb Khwája Mansúr and Sayyad Abul Hasan Khwája Taipúr. These persons were his nephews. He brought them from the town of Junar in the province of Halab: and his tomb is in Makhanpur in the Cawnpur district; and his descendants are still in existence. Sayyad Abú Muhammad Khwája Irghawan’s descendants, the family of Khwája Daúd, were always noted for proficiency in learning, religion and worship. Besides these whom he adopted he brought Sayyad Muhammad Jamáluddín Jánman Janti, who is usually called Jamanjati, who is buried at Hilsa near Azimábád. He brought him with his younger brother Sayyad Ahmad from Bághdád. Both these were nephews of the saint Ghau-sul-Azam and he made them his assistants. With Jamanjati came two other brothers Mír Shamsuddín and Mir Ruknuddin. These were also nephews of Ghaus-ul-Azam. Their tombs are in Shekhpur Dharmasála in the Cawnpur district, 1½ kos north of Makhanpur. Jamanjati was also a very accomplished man and thousands of persons benefited by him. His sect are known as the *Díwdna*: thousands of these are still in Hindustán and the Panjáb and are called *Malang*. Among the assistants of Sháh Madár, Qázi Mahmúd, son of Qázi Hamíd, whose tomb is in Kantút in Nawábganj, Bára Banki, was a great worker of miracles. His followers are known as *Tálibán*. Bába Kapúr’s name was Abdul Ghafúr. His tomb is in Gwalior and he was an assistant of Qázi Hamíd and Qázi Mazhar Qala Sher. Qázi Mazhar was the most learned disciple of Sháh Madar. His tomb is in Máwar in the Cawnpur district. Qázi Shahábuddín Shamsumar of Daulatábád was a famous learned man in the time of Sultán Ibráhím Sharqi of Jaunpur. Another *khalífa* of this family was known as Parkál-i-átish. His tomb is in Baragán. These four, namely, Abu Muhammad Jamanjati, Qázi Mazhar, Qázi Mahmúd, were

¹ Ibbetson, *Panjáb Ethnography*, section 523: *Shir Notes*, II, 489.
cal Survey, XVII, 102, sq.

² *Archæologi-*

the most distinguished of all the *khalīfas* in the time of Tāj Mahmūd. Most of the *dargāh* at Makhanpur was built in the time of Shahābuddin Shāhjahān, King of Delhi. Finally Sayyad Tamīzuddīn Ahmad was a noted man in this family. The descendants of Sayyad Abu Turāb and Sayyad Abul Hasan are known as *Khādim*. The family of Qāzi Mazhar are known as *Ashiqan* or lovers. Other famous tombs, those of Mufti Sayyad Sadar Jahān and Maulāna Hisāmuddin are in Jaunpur and Mīr Muizhusen Balkhi in Bihār; and Shamsnābi's tomb is in Lucknow, Abdul Malik's in Bahraich, Sayyad Ajmal's in Allahabad, Shekh Muhammad Jhanda in Budaun, Sayyad Ahmad Badiapaima in Khuluan, Sayyad Muhammad's in Kālpī, Shāh Dāta in Bareli, Maulāna Sayyad Rāji in Delhi. The date of the death of Shah Madār is 17 Jamādiulwal 838 Hijri. His tomb was built by Sultān Ibrāhīm Sharqi of Jaunpur under the superintendence of the nephew of Sayyad Sadar Jahān. The other buildings date from the times of Akbar, Shahjahān and Aurangzeb."

Malang.—A branch of the Madārī (*qv.*) "Their dress is the same as that of the *Muharram Malang faqīrs* except that they wear the hair of the head very full or it is matted and formed into a knot behind. Sometimes they wind some sort of cloth round the knot. Some of them tie round the waist a chain or thick rope and wear a very small loin cloth. Wherever they sit down they burn the *dhuni* fire and sometimes rub the ashes over their bodies."¹

Naqshbandiya.—Are followers of Khwāja Pir Muhmmad Naqshband, also known as Bahā-ud-dīn. They are characterised by carrying each a lighted lamp in their hands and going about by night singing verses containing expressions of honour to their teachers, glory to God and eulogiums to the Prophet.² They worship by sitting perfectly silent, and motionless with bowed head and eyes fixed on the ground.³

Pīrzāda.—(The offspring of a *pīr* or holy man.) A term very loosely used, but usually in the sense of a devotee of the five great saints (*panch-pīrī*) of Upper India, whose names are generally given as Ghāzimiyaṇ of Bahraich: Pīr Hathlī, sister's son to Ghāzimiyaṇ: Pīr Jalīl of Lucknow: Pīr Muhammad of Jaunpur and Shāh Mīna of Lucknow. In the hills the Pīrs are Musalmān Jogīs of a semi-Hindū origin. Kālū Shahīd is named after one of them.⁴

Qādirī.—The followers of the celebrated Abdul Qādir who is known as Jīlāni, Gilāni, Jīlī, Pīr-i-dastgīr and Ghaus-ul-āzam, Muhi-ud-dīn, of whom many miracles are recorded. He was born at Gilān or Jīlān in Persia in 1078 A.D., died in 1166 A.D. and was buried at Bāghdād where he held the

¹ Herklots, *Qawān-i-Islām*, 192, sq.
son, *Panjab Ethnography*, section 523.

² Herklots, *Qawān-i-Islām*, 195.

³ Ibbet-
⁴ Atkinson, *Himalayan Gazetteer*, II, 450, sq.

place of guardian of Abú Hanífa's tomb.¹ They sit for hours repeating the following declaration "Thou art the guide, thou art the truth, there is none but thee!"² Their dress is white, green or coloured with red ochre.³

Gadariya.—(*Gádar*, a sheep, Skt. *gándhāra*, Kandahár.) The shepherd and goatherd tribe found all over the provinces except in Kumaun. Their sub-divisions according to Sir H. M. Elliot⁴ are *Nikhar*, *Taselha* or *Pachhádé*, *Chak*, *Dhengar*, *Bureyia* and *Bhayátar*. They hold no intimate connection with each other, the most liberal relaxation of this social bondage being that the *Nikhar* and *Dhengar* smoke together. In the Central Duáb they have other divisions *Ghos*, *Katari* and *Dhúsar*. They practise widow marriage like Ahírs, Játs and Gújars. They have a tradition that they are descended from an outcaste Kurmi. Williams⁵ is almost certainly wrong in making the *Musahar* a sub-caste of *Garariyas*. In some districts they are considered so low that no respectable Hindu will drink water from their hands, but in others they rank in this respect with Kahárs.⁶ The family of Holkar are of the *Dhúngar* or *Gadariya* class.⁷

Gaddi.—A tribe resembling the *Ghosi* (*qv.*) now mostly Muhammadans, among whom they rank low, and the word is commonly used of converted Hindus, which true Musalmáns consider a term of reproach. The women are said⁸ to be notorious for immorality and the men for the filthiness of their persons and stupidity. There seems no ground for connecting them, as Nesfield⁹ does, with the *Gadiya*, *Gidiya* or *Gandila*, who are pure vagrants of the Sání type. They are more probably of Ahír origin. In Kashmír they are said to be closely allied to the ordinary Pahári.¹⁰

Gamela.—(*Gamhela*.) A clan said in Unao to be illegitimate descendants of *Mahrór* Thakúrs by an Ahír woman. They are said to be found largely in Rohilkhand (but the last Census gives them only in Sháhjahánpur) and to be excellent cultivators. They do not wear the cord or take the title of *Sink* and marry solely in their own clan.¹¹ Nesfield¹² calls them a sub-caste of *Kurmi*.

Gandharap.—(Skt. *gandharva*, demi-gods of Indra's heaven, the minstrels of paradise.) A class of singers and dancers found in Mirzapur, Benares and Gházipur.¹³ Nesfield¹⁴ classes them with the *Kanchan*.

Gandhi.—(Skt. *gándhika*.) A distiller of essences and perfumes; one of the occupational castes; they are distinguished from the *Attár*, a dispensing

¹ Beale, *Oriental Dictionary*, *sv.*

² Ibbetson, *Panjab Ethnography*, section 523.

³ Herklots, *Qánuu-i-Islám*, 191.

⁴ *Supplemental Glossary*, *sv.*

⁵ *Oudh Census Report*, 105.

⁶ Rája Lachman Sinh, *Bulandshahr Memo.*, 185.

⁷ Mal-

colm, *Central India*, I, 142.

⁸ Williams, *Oudh Census Report*, 83; Elliott, *Supplemental Glossary*, *sv.*

⁹ *Brief View*, 11.

¹⁰ Drew's *Jammoo*, 108. Ibbetson,

Panjab Ethnography, section 498.

¹¹ Elliott, *Chronicles of Unao*, 63; *Census Report, North-Western Provinces*, 1881, Form VIII-B: *Oudh Gazetteer*, I, 71.

¹² *Brief*

View, 16.

¹³ *Census Report, North-Western Provinces*, Form VIII-B.

¹⁴ *Brief*

View, 7.

druggist, and the *Pānsari*, from whom the drugs are bought. Curiously enough the last census¹ gives them only in Benares and Faizábád, but they are found in all large towns.

Gára.—(*Gárná*, to bury.) A clan found in the Meerut division; said to take their name from their practice of burying their dead. They call themselves *Sombans Rájpúts* from Nagra Bambara, west of Delhi, whence they say they were colonised by Akbar. Sir H. M. Elliot thinks they have some Rajpút blood. One set of them in Saháranpur have intermarried with Sayyads. They are good cultivators, but very quarrelsome. The native proverb runs that a Gára is as great a nuisance in a village as thorns in a field (*gānv men Gára khet men jhára*).²

Gharámí.—(*Ghar*, house; *kámí*, engaged in.) An occupational caste of thatchers. In the Panjáb they are mostly *Jhínwars*. Here they are a mixed class mostly *Chamárs*.

Gharúk.—A tribe who live by agriculture, fishing and service; found in Hardoi, Khera, Gonda and Gházipur.³ Nesfield⁴ perhaps erroneously classes them with the *Cháin*; they are more probably a sub-tribe of *Kahár* and supply most of our bearers.⁵

Ghasiya.—(*Ghás*, grass.) An aboriginal tribe south of the Son river in Mirzapur; at present their chief occupation is making a peculiar kind of drum known as *mándar*.

Ghasiyára.—(Skt. *ghása*, grass; *káraka*, an agent.) The class of grass-cutters: most of them are *Chamárs*. The *Kharakata* of Bahraich⁶ seem to be the same. They are mostly Muhammadan *Chamárs*.

Ghogh.—A tribe of rope makers in Allahabad.⁷

Ghosi.—(Skt. *ghosha*, rt. *ghush*, to shout.) The herdsman tribe: they are found in the Meerut Division except Dehra Dún; Agra except Etáwah and Farukhabad; Rohilkhand except Pilibhít; in Jhánsi: also in Mirzapur, Benares, Almora, Taráí, Unao and Bahraich.⁸ They are Muhammadan Ahírs, and one of the Hindú subdivisions of the tribe in the Central Duáb is called by this name. Their women dress like Hindús.⁹ They are notorious for dirt and stupidity. They are closely allied to the *Gaddí* (q.v.).

Golápúrab.—A tribe of excellent cultivators in the Agra district: they are said to be *Sanádh* Bráhmans and trace their descent to one Galib (*sic*) Rishi, who was married, some say to a low caste widow, others to Sukseni, daughter of the *Chandrabans* Rája Chandra Sen. The Khairagarh branch

¹ Census Report, North-Western Provinces, 1881, Form VIII-B.

² Supplemental Glossary s.v.: Census Report, North-Western Provinces, 1865, I, App. 7.

³ Census Report, North-Western Provinces, 1881, Form VIII-B.

⁴ Brief View, 10.

⁵ Oudh Gazetteer, I, 506.

⁶ Census, North-Western Provinces, 1881, Form VIII-B.

⁷ Census Report, North-Western Provinces, Form VIII-B.

⁸ Census, North-Western Provinces, 1881, Form VIII-B.

⁹ Reade, Notes, 16.

claim their origin from Dholpur. They are alleged to be in some way connected with carpenters.¹

Gond.—(The name probably means inhabitant of *Gauda* or western Kosala;² according to Hislop *konda*, which in Telegu means mountain; according to others a contraction of *govinda*, cow-keeper.) A famous race of whom the last census shows only a few in Lalitpur. Lassen identifies them with the *Kandaloi* or *Kondaloi* of Ptolemy: but Col. Yule points out that *Kuntaladesa* and the *Kuntalas* appear frequently in lists and inscriptions as inhabiting the country of which Kalyán was in after days the capital.³ Abul Fazl in his *Akbarnáma*⁴ calls them “a numerous race of people who dwell in the wilds and pass most of their time in eating and drinking and the procreation of children:” and Akbar knew nothing of them, but as “a people who tame lions so as to make them do anything they please and about whom many wonderful stories are told.”⁵ They were driven out of Lalitpur by the Chandels.⁶

(For details about this tribe see Dalton, *Descriptive Ethnology: Central Provinces Gazetteer*: Forsyth, *Highlands of Central India*.)

Gorcha.—A fishing and mat-making tribe in Kheri.⁷ Nesfield⁸ classes them with the Cháin.

Gújar.—(Skt. *gurjara*, Gújarát, the country of their supposed origin: Nesfield takes it from *gochar*, cow grazer: a Babu⁹ gravely derives the name from *gójár*, carrots, because this tribe feeds its cattle on this vegetable.)

An agricultural and pastoral tribe in the western districts. They are identified by Cunningham¹⁰ with the *Kushán*, *Yúchi* or *Tochari*, a tribe of eastern Tartars. “About a century before Christ their chief conquered Kábul and the Pesháwar country: while his son, Híma Kadphises, so well known to the numismatologist, extended his sway over the whole of the upper Panjáb and the banks of the Jumna as far down as Mathura and the Vin-dhyas: and his successor, the no less famous king Kanishka, the first Buddhist Indo-Scythian prince, annexed Kashmír to the kingdom of the Tochari. These *Tochari* or *Kushan* are the *Kaspeiraei* of Ptolemy: and in the middle of the 2nd century of our era Kaspeira, Kasyapapura or Multán was one of their chief cities. Probably about the beginning of the 3rd century after Christ the attacks of the White Huns recalled the last king of the united Yúchi to the west, and he left his son in charge of an independent province whose capital was fixed at Pesháwar: and from that time the

¹ Sir H. M. Elliot, *Supplemental Glossary: Census Report, North-Western Provinces*, 1865, App. 66. ² Cunningham, *Archaeological Reports*, IX, 151. ³ J. W. McCrindle, *Indian Antiquary*, XIII, 361.

⁴ Dowson's *Elliot*, VI, 30. ⁵ Gladwin, *Ayín-i-Akbari*, II, 59. ⁶ *Gazetteer, North-Western Provinces*, I, 351. ⁷ *Census, North-Western Provinces*, 1881, Form VIII-B.

⁸ *Brief View*, 10. ⁹ *Census Report*, 1865, I, App. 53. ¹⁰ *Archaeological Reports*, II, 61; Ibbetson, *Panjáb Ethnography*, section 430.

Yúchi of Kábul are known as the great Yúchi and those of the Panjáb as the Kátor or little Yuchi. Before the end of the 3rd century a portion of the *Gújars* had begun to move southwards down the Indus and were shortly after separated from their northern brethren by another Indo-Scythian wave from the north. In the middle of the 5th century there was a *Gújar* kingdom in south-west Rájputána whence they were driven by the Balas into Gújarát; and about the end of 9th century Alakhána the Gújar king of Jammú ceded the present *Gújardes* corresponding very nearly with the Gújarát district to the King of Kashmír."

Mr. Ibbetsón's description of the Gújar¹ applies to the race in these provinces. "He is a fine stalwart fellow of precisely the same physical type as the Ját: and the theory of aboriginal descent which has sometimes been propounded is to my mind conclusively negatived by his cast of countenance. He is of the same social condition as the Ját or perhaps slightly inferior, but the two eat and drink together in common without any scruple, and the proverb says 'The Ját, the Gújar, Ahír and Góla are all four hail fellows well met.' " In Kashmír² the race is described as Aryan, "but their countenance cannot be called high Aryan: their forehead is narrow: they want the well formed brow of the finer races. The lower part of the face is narrow too, but the nose has always something of the curve as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and generally their beard was scant. In figure they are tall and gaunt, in motion slow and ungainly. They are rather surly in disposition having that kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When however one does come in contact with them they are not bad to deal with." In these Provinces they have always been known as cattle thieves and as a turbulent race always ready for violence and outrage. Their conduct during the Mutiny in the Meerut Division illustrated this. Bábar³ in his memoirs describes how the commander of the rear guard took a few *Gújars* who followed the Camp, cut off their heads and brought them in. The *Gújars*⁴ of Páli and Páhal became exceedingly audacious while Sher Sháh was building Delhi, so he marched to the hills, and expelled them that "not a vestige of their habitations was left." Jahangír⁵ remarks that the *Gújars* live chiefly on milk and curds and seldom cultivate lands: and Babar says⁶ "every time that I have entered Hindustan the Játs and *Gújars* have regularly poured down in prodigious numbers from their hills and wilds to carry off oxen and buffaloes. These were the wretches that really inflicted the chief hardships and were guilty of the severest oppression in the country."

¹ *Panjáb Ethnography*, section 481.

Elliot IV, 231-240.

Babar, 294.

² *Idem*, IV, 477.

³ *Drew, Jummoo* 109, sq.

⁴ *Idem*, VI, 303.

⁵ *Dowson's*

⁶ *Leyden's*

In these Provinces they do not as a rule claim to be Rájputs, but say that they are descended from a Rájput father and a Súdra woman, who some say was a Chamárin.¹ The *Kalsan* branch in Muzaffarnagar claim descent from Kalsa a Rájput chief. "The *Ráwal* Gújárs of Pánipat say they are descended from a *Khokhar* Rájput (a clan which has been considered the same as the notorious *Ghakkar*): the *Chhokar* from a *Jádou*: the *Chamáyan* from a *Tomar*: the *Kalsiyán* of Kairána and the *Mávi* from a *Chauhán*: the *Pílwan* from a *Pundér*: the *Adhána* from a *Bargújar*: and the *Bhatti* from Rájá Kansal a *Bhatti* Rájput from Jaisalmer. The *Gújars* are spread all over the Delhi territory, the Upper Duáb and Upper Rohilkhand and enumerate 84 different tribes. In Delhi the chief tribes are the *Chamáyan*, *Khatána*, *Khare*, *Barsoí*, *Chhokar* and *Ráwal*. In the Duáb *Sukul*, *Baisle*, *Mávi*, *Ráthí*, *Bhatti*, *Kasauni*, *Balesar*, *Dede*, *Jindhar*, *Pílwan*, *Batár*, *Adhána*, *Chechi*, *Kalsiyán*, *Ramain*, *Khare*, *Nágrí*, *Chotkané*, *Badhána*, *Kusáne*, *Rause*, *Khúbar*, *Múndan*, *Kadáhan*, *Tauhar*, *Gorsi*, *Kandna*. In Rohilkhand *Batár*, *Khúbar*, *Khare*, *Jatlí*, *Mote*, *Surádne*, *Púrbar*, *Jindhar*, *Mahainsi* and *Kusáne*. All these tribes intermarry on terms of equality, the prohibited *gots*, being only those of the father, mother, and paternal and maternal grandmother."²

Rájá Lachhman Sinh³ remarks that their customs and manners are so different from those of the other Hindú tribes that there is good ground for conjecture that they are either an indigenous tribe or the result of a union between them and the Aryans. In their habits they much resemble the *Girdásiya* of Mewár who are a cross between Bhíls and Rájputs. They practise female infanticide and not only do they marry widows but they take women of other castes. Rájá Lachhman Sinh vouches for the fact that in the lowlands near the Jumna they practise polyandry. There are three main clans in Bulandshahr, the *Bhatti* who claim descent from *Bhatti* Rájputs and date their settlement to the time of Prithivi Rájá. One of them was given the office of "thief taker" (*chormári*) by Sháh Álam. The *Nágrí* say they are illegitimate descendants of Rájá Nagráj, 4th in descent from Anikpál Tomar of Delhi. They date their immigration from Hastinapur in 799 A. D. when they expelled the aboriginal Bhotiyas with whom and the Gujars they intermarried and thus became degraded. The *Nadwásiya* claim to be *Panwár* Rájputs and came from Bádlí in the 13th century and settled on the banks of the Kálinadi whence they take their name. Less important tribes are the *Chánchi*, *Chdora*, *Sarondha*, *Bádi*, *Kasána*, *Adhána*, *Chunir* and *Kapásiyá*. In Oudh there appears to be a close connection between the Gujars and the *Bais* Rájputs.⁴ The Gujars

¹ Census Report, North-Western Provinces, 1865, Vol. I, App. 9.

Filliot, Supplemental Glossary, sv.

Clans of Rái Bareli, 26.

² Bulandshahr Memo., 175, sq.

³ Sir H. M.

⁴ Benett,

had once a celebrated teacher Dáyarám who was buried at Jangsála. His memory is still held in reverence.

Gurkha.—The famous tribe of hill men : there are a few in Almora.¹

Gwál, Gwála.—(Skt. *gopála*, cow keeper.) A Hindu cowherd or shepherd : generally an Ahír.

Hábúra.—(Perhaps Skt. *hvari*, to be crooked in conduct, to deceive.) A vagrant tribe found principally in the Agra and Meerut divisions and Rohilkhand. They are now proved to be a branch of the great *Sánsi* tribe with whom there is good reason to believe they intermarry. They are the most daring and successful of the whole criminal fraternity, they come into a camp on pretence of selling fowls and ducks and spy out the land. They choose a dark night and their favourite disguise is making themselves up like a dog with a stick and blanket spread over their backs. They can run marvellously well on all fours. When they come near a village they send on their women on pretence of begging. They worship Devi, but are not particular about their religion. They observe the oath on the *pípal* tree. Like all their congeners they are very particular about omens, and practise sorcery. Their women keep love philtres and medicines, and occasionally kidnap children. They wander about under miserable sheds (*sirkí*) and are detested by the people with whom they come in contact as they habitually steal any unconsidered article they come across, and do great damage to fields. The men are drunkards. They have some connection with the ruined town of Nohkhera in pargana Jalesar in the Etah district where they all assemble in the rains to arrange marriage and hold the annual tribal councils.

Halwái.—(From the sweetmeat *halwá*.) The confectioner class. Their use of *ghí* in making sweetmeats renders food prepared by them pure, but *Sarwariya* Bráhmans in Gorakhpur will not eat food prepared by them.² To the east their divisions are *Ganapatiya*, *Madhyadesi*, *Kanaujia*, *Maghaiya*, *Purabiya*. The caste is sometimes known as *Mithiya* or *Mithaiya* (*mithái*, sweats.) They are strict Hindús but are a very mixed class more an occupational than a regular caste. The real *Halwáis* still cling to widow marriage.

Heri.—See *Aheriya*.

'Iráqi.—(' *Irág*, the territory between Persia and Arabia.) A tribe in the eastern districts known also as *Iráki*, *Aráki* or *Ráki*, who are anxious to make out that they are the descendants of Persian immigrants. But in physiognomy and colour many of them resemble the lower order of Hindus, and though they may have some foreign blood they are much corrupted.

¹ *Census, North-Western Provinces, 1881, Form VIII-A. India, II, 465.*

² Buchanan, *Easter*

Some connect the name with 'araq liquor and identify the tribe with *Kal-wárs*. They are generally engaged in trade, and are most enterprising merchants. They are not under the government of a *Panch*.¹

Ját.—An important agricultural tribe practically confined to the Meerut, Agra and Rohilkhand divisions; they are very strong in Meerut, Mathura, Aligarh, Muzaffarnagar, Bijnor and Moradabad, and in small numbers in Farukhabad, Etawah, Etah and Mainpuri.² General Cunningham³ identifies them with the *Xanthii* of Strabo and the *Jatii* of Pliny and Ptolemy and fixes their parent country on the banks of the Oxus between Bactria, Hyrkania and Khorasmia. In this very position there was a fertile district irrigated from the Margus river which Pliny calls *Zotale* or *Zothale* which he believes to have been the original seat of the *Jatii* or *Játs*. "Their course from the Oxus to the Indus may perhaps be dimly traced in the *Xuthi* of Dionysius of Samos and the *Zuthi* of Ptolemy who occupied the Karmanian desert on the frontier of Drangiana. They may have been best known in early times by the general name of their horde as *Abárs* instead of by their tribal name as *Játs*. According to this view the main body of the *Jatii* would have occupied the district of Abiria and the towns of Pardabathra and Bardaxema in Sindh while the Panjáb was chiefly colonised by their brethren the *Meds*." Prichard⁴ remarks: "The supposition that the *Játs* or *Játs* of the Indus are descendants of the *Ynetschi* does not appear altogether preposterous, but it is supported by no proof except the very trifling one of a slight resemblance of names. The physical characters of the *Játs* are extremely different from those attributed to the *Ynetschi* and the kindred tribes by the writers cited by Klaproth and Abel Remusat who say they are of sanguine complexions with blue eyes." Others have attempted to identify them with the *Jálharas* a *Kshatriya* tribe: but in opposition to this Growse⁵ argues that their home is always placed in the south-east quarter while it is certain that the *Játs* came from the west. They are perhaps the same as the *Járttika* who with the *Bahika* and *Takka* are said to have been the original inhabitants of the Panjáb. They were in the time of Justin known as *Arattas* (*Arashtra*) or kingless and are represented by the *Adraistae* of Arrian who places them on the Rávi.⁶ Nesfield⁷ disputes the alleged Skythic origin of the pastoral tribes of *Játs*, *Gújars* and *Ahírs* which is based (1) on the custom of the levirate (*Karáo*); (2) on the worship of snakes; (3) on the identification of proper names. He takes the word *Ját* to be only the modern Hindi pronunciation of *Yadu* or *Jadu* the tribe in which Krishna was born. Ibbetson⁸ says that "it may be that the original Rájput and the original Ját entered India at different periods

¹ Azamgarh, *Settlement Report*, 36.
Form VIII.

² *Census, North-Western Provinces*, 1881, II, 55.

³ *Archaeological Report*, IV, 132, sq.

⁴ *Mathura*, 8.

⁵ Cunningham, *Bhilsa Topes*, 89.

⁶ *Brief View*, II, sq.

⁷ *Panjáb Ethnography*, sections 421, 422.

in its history, though to my mind the term Rájput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration it is at least exceedingly probable both from their almost identical physique and facial character, and from the close communion which has always existed between them, that they belong to one and the same ethnic stock: while whether this be so or not it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the *Ját* and the Rájput, if these two ever were distinct, is by no means free from foreign elements. But whether *Játs* and Rájputs were or were not originally distinct and whatever aboriginal elements may have been affiliated to their society, I think that the two now form a common stock, the distinction between *Ját* and Rájput being social rather than ethnic."

At any rate many of the tribes in these provinces claim a Rájput origin. Thus the *Játs* of Agra consider themselves illegitimate descendants of the *Yádus* of Bagána, and have a tradition that their original home was Kandarhar.¹ The *Godha* sub-division claim descent from a *Pramár* Thákur who came from Dhár in the Dakhin and the *Dangri* *Játs* claim their origin from a Sisodiya Thákur from Chithor. "It is undisputed that the *Sinsinwál* *Játs* of Bharatpur are the descendants of a *Jádon* and the *Thakrele* *Játs* of a *Chauhán*: similarly there are many *Ját* clans who have undeniably descended from Rájputs by women of inferior stocks. Rájput princes used to admit *Ját* and Gújar women into their *Zandás* on account of their strength and graceful appearance. Some, however, do not claim Rájput descent as the *Poniya* who say they sprung from the *jata* or matted hair of Mahádeva at Mount Kailás. Hence these may be supposed of *Getae* descent: others refer their origin to Garh Gajni in the west, probably the Ghazni of Afgánistán. *Poniya* is also the name for a species of snake and this connects them with the *Nágvansi* or *Takshak* race. Tod in the Jesalmer Annals shows that many of the clans are of *Jádon* descent. The fact that *Játs* practise widow marriage disproves the assertion that they used to intermarry with Rájputs."²

It has been suggested that the *Játs* were the origin of the European gypsies. The subject is too wide to be discussed here, but any one interested in the subject is referred to the following authorities—*Edinburgh Review*, July 1878: Burton, *History of Sindh*, 246, sq.: Dowson's *Elliot*, I, 397, sq., Rawlinson, *Seventh Monarchy*, 298: Macritchie, *Gypsies of India*, 3, sq.

¹ Tod, *Annals*, II, 197 note.

² Rája Lachhman Singh, *Bulandshahr Memo.*, 171, sq.

In the North-Western Provinces the *Játs* are divided into two great clans called *De* or *Dhe* and *Hele* in the Duáb and *Pachhāda* or *Deswāla* in Delhi and Rohilkhand.

"These latter names which may be translated as *late* and *aboriginal* would seem to show that the *Pachhāda* or *De Játs* were a comparatively recent colony. This is confirmed by the known facts in the history of Bharatpur which owes its rise to Churáman Ját who after the death of Aurangzeb migrated with his followers from the banks of the Indus."¹ The *Hele* or *Dhe* are considered the superior of the *Deswāl* or *Pachhāda* and they almost everywhere practise female infanticide. "Till very recently one division did not intermarry or mess with another; but now there is very little distinction between them in the Rohilkhand districts, and in the Duáb too there have been instances but comparatively few of intermarriages. As a rule the *Hele* have no great objection to marry the daughter of *Dhe*, but they hesitate to give him their own daughter. The *Dhe* observe certain domestic rites which are contrary to the rites of other Hindu castes, and this is quoted by the *Hele* as an indication of their low origin. One of these rites is that the *Dhe* bridegroom wears the veil (*sehra*) while the *Hele* like the Rájputs and other high castes wear the coronet (*maur*). The *Dhe* moreover eat from earthen vessels which is more a Muhammadan than a Hindú custom. The *Hele* are old immigrants and the *Dhe* new comers. In the Upper Duáb they speak of Hariyána as their home."² The name *Dhe* has been connected with the famous race of the *Dakæ* whom Virgil³ calls *indomitæ*. Their name is explained by Rawlinson⁴ as equivalent to the Latin *rustici*. They were spread over the whole country from the Caspian to the Persian gulf and the Tigris. They are even mentioned in Scripture⁵ among the Samaritan colonists, being classed with the men of Babylon and Elam. Strabo groups them with the *Sacæ* and *Massagætæ* as the great Skythian tribes of Inner Asia north of Bactriana. Justin⁶ speaks of *Dakæ qui inter Oxum et Jaxartem non procul a limine maris Caspii habitant*.

Passing on to the minor sub-divisions those in Mathura are broken up into various divisions known as *pāl* or *got*. "Marriage within the *pāl* or *got* is forbidden, and it is considered as among Thákurs a point of honour always to marry daughters into a higher *pāl*, sons taking their wives from a lower one. But as a fact the marriage customs among the *Játs* are not very strict as they are among the castes which adopt the levirate (*karáo*). By this custom marriage with a deceased brother's wife is legitimate, but the most peculiar custom is that regarding concubinage. For without

¹ Cunningham, *Archæological Survey*, II, 57.

² Rája Lachhman Sinh, *Bu-*

landshahr Memo., 171 sq.

³ *Æneid*, VIII, 728.

⁴ *Herodotus*, I, 413.

⁵ *Ezra*, IV, 9.

⁶ XII, 6: Beal, *Fah Hian*, 35 note. Rawlinson, *Herodotus*, III, 209.

Wilson, *Ariana Antiqua*, 141, sq.

marriage a woman of any caste known as *dharaicha* may be taken into the house and her children are supposed to be of the father's caste and to have equal rights of inheritance with his other children : and not only so but in some cases the child of such a woman by any previous husband of whatever caste whom she may bring with her to her new home has rights of inheritance in his step-father's family. Such children are known as *lainrara*. The chief divisions in Mathura are *Nohwár*, *Pachakra*, *Kuntel*, *Haga*, *Ráwat*, *Badhantiya*, *Bahinwár*, *Godhe*, *Dhankar*, *Narwár*, *Surait*, *Sakarwár*, *Tehnua*, *Gathanna*, *Dusár*, *Bharaugar*, *Gaur*, *Mítthe*, *Denda*, *Gabar*, *Chhonkar*. The *Nohwár* and *Narwár* who are so closely related as to be prohibited from inter-marriage form the most compact and important body of *Játs* in the district : the former take their name from their original settlement of Noh Khás in pargana Jalesar : the latter from their head-quarters in Barauth. Their position in the caste may be estimated from the fact that while they take their wives from the *Pachakras* and other clans of the South, they only give their daughters to the *Sinsinwárs* and other superior clans of the West. They of course claim descent from Prithiwi Rájá : but coming to later times they say that their common ancestor lived in Jartauli of Aligarh. Perhaps they were driven out by Ibrahim Lodi when he attacked Jartauli for rebellion (Dowson's *Elliot V*, 104.) He had two sons one of whom Rati Rao colonised Noh and the other Narwár. The children of Rati Rao gave up Noh to their family priests and founded the villages of Bhenrai and Bajna whence they spread over the pargana : a descendant of the brother who settled in Narwár founded Barauth from whence have sprung the hamlets which now constitute separate villages. The *Pachakras* founded taluqa Aira khera of Mahában, and thence taluqa Dunetiya of Mát. The *Kuntel* are found in taluqa Sonkh of Mathura.¹ The *Ráwat*, *Godha* and *Dusár* have their head-quarters respectively in Taluqas Sonkh, Raya and Sonai, all of Mahában.² Growse³ derives Noh (from whence the *Nohwár* take their name) from *Navarashtra* : the *Sinsinwár* (the clan to which the Bharatpur Rájá belongs) take their name from Sinsini a village near Díg. Growse³ names the following Mathurá clans *Nohwár*, *Godha*, *Dangri*, *Sinsinwár*, *Bahinwár*, *Denda*, *Lokana*, *Ghatona*, *Kuntel*, *Pachhaudra*, *Kudár*, *Badhantiya*, *Gindár*, *Ghenhár*, *Gahla*, *Pundár*, *Churel*, *Mahura*, *Charej*, *Chaundar*. The Aligarh *Játs* trace their descent from Makkhan who at the end of 16th or beginning of 17th century led a tribe of *Tenua Játs* from Rájputana into the neighbourhood of Mursán. He then married a woman of the *Khoken Játs* who with the Bráhmans were the earliest settlers.⁴ The *Játs* of eastern Aligarh are principally members of three great clans, the

¹ Mathura, *Settlement Report*, 33, sq.
342 : *village lists passim*.

² Mathura, 321, sq.
⁴ *Settlement Report*, 25.

³ *Idem*, 36,

Khandiya in Tappal : the *Thakurēl* in Hasangarh, and the *Ténua* in Gori, Mursán and Háthrás. The *Ténuas* acknowledge the Mursán Rájá as their chief. Their location dates from the end of 16th century. The *Thakurēl* are the chief inhabitants of the Hasangarh pargana : and are of much more standing in the country. They date their arrival about 1046 A. D. when their ancestor Bikram Thákur drove out the *Janghára* Rájputs and *Kalárs* who inhabited the tract. The *Khandiya* Játs of Tappal derive their names from the village of the same name in the pargana and are of comparatively modern date. Other less important clans are the *Chabuk*, *Dhanuk*, *Ráwat*, *Panwár* and others.¹ In Agra the home of the *Játs* is in the western portions of the district in the Fatehpur Sikri, Agra and Farrah parganas, where they formed the greater part of the old proprietary body. There are but few of them north of the Jumna and none in the eastern parganas.² The *Saluklain* and *Balaín* *Játs* are said to have had each a settlement of eighty-four villages (*chaurási*) in the western parganas of Muzaffarnagar.³ In Bijñor there are three tribes *Chaudhari*, *Pachháda* and *Deswála*. The first call themselves *Kholi Ráns* or inferior *Ráns*, because though originally *Sisodiya* or *Gahlot* Rájputs of Mewár they have become *Játs* since they settled here. The chief family of the *Deswála* is said to have come from Jhínd in the time of Humayun. Their ancestor was one Múchhpádaráth who was renowned for his long mustaches and attracted the attention of the Emperor Jahángir. The *Pachháda* are few in numbers and do not intermarry with the other classes.⁴

Mr. G. T. Lushington⁵ gives a good account of the marriage rites and usages of the Bharatpur *Játs*. Their prohibited degrees are the families (*got*) of the boy's paternal and maternal grand-father. In this as in many other particulars they depart widely from the Hindú system as laid down in Manu. The announcement of the marriage (*lagan*) is tied up with yellow threads (this colour being esteemed fortunate) : *dúb* grass an emblem of increase is put on it and gold coins, betel-nut, turmeric and yellow rice are placed within the folds of the paper. The *Chakarpúja* is performed by visiting the shop of the family potter and offering up sweetmeats, betel-nut and rupees. The praises of the instrument and of the articles produced on it are chanted by the women, and the potter demands an exorbitant present. The idea is said to be either that it is the weapon of Vishnu or useful to the married couple as furnishing them with utensils of every description. *Bhát-pahárana* is the technical term for the bridegroom's mother assuming the marriage dress given by her relations at her son's marriage. The coronet (*maur*) has a curious kind of veil in front formed

¹ *Idem*, 32, sq.² *Settlement Report*, 20.³ *Census Report, North-Western*

Provinces, 1865, I, App. 9.

⁴ *Idem*, 37.⁵ *J. A. S. B.*, 1833.

of gold threads hanging loosely from the head to the breast which is intended to protect the wearer from the evil eye. The rule for the marriage procession (*barāt*) is that a bridegroom travelling towards the east should proceed on an elephant : if south in a bullock carriage (*rath*) : if west on a horse : if north in a palanquin. The bridegroom on arriving at the bride's house strikes or touches with a sheathed sword the ornamented arch of the door (*toran*), which has a wooden ornament or rather the figures of certain little birds carved in wood and covered with gold leaf, which are fixed over the door way leading into the marriage pavilion (*mandap*). This is a good survival of the custom of marriage by capture. The return visit of the bride (*garuna*) may be altogether dispensed with by the performance of the *pher patta* or changing of the stools of bride and bridegroom when the *Hom* or fire ceremony is being performed. The *Hom* may be done with the six holy woods, *palās* (*butea frondosa*), *pāpal* (*ficus religiosa*), *chhonkra* (*prosopis spicigera*), *ākḥ* (*asclepias gigantea*), *khair* (*acacia catechu*), *onga* (*achryanthes aspera*).

Jhojha.—(*Jhojh*, a belly). An inferior class of Musalmān cultivators in the western districts and Oudh, who represent themselves as converted Rajpūts of various tribes. They are considered good cultivators, not being bound down by observance of festivals like Hindus.¹

Julāha.—(Pers. *Julāh*, *julāha*, a weaver ; *jula*, *julla*, a ball of thread). The tribe of Muhammadan weavers as contrasted with the *Koli*, *Kori* or *Tānti*, who is the Hindu weaver. In the Panjāb² the *Julāha* is believed to be of *Chamār* origin, but “ the former does not work in impure leather, he eats no carrion, he touches no carcasses and is recognised by both Hindu and Musalmān as a fellow believer and admitted to religious equality. In a word the *Chamār* is a menial, the *Julāha* an artisan. The real fact seems to be that the word *Julāha*, which is a pure Persian word, the equivalent Hindu term being *Tānti*, is the name of the highest occupation ordinarily open to the outcast section of the community. Thus we find *Koli Julāhas*, *Chamār Julāhas*, *Mochi Julāhas*, *Rāmdāsi Julāhas* and so forth : and it is probable that after a few generations these men will drop the prefix which denotes their low origin and become *Julāhas* pure and simple.” The Muhammadan *Julāhas* generally object to the name and call themselves *Maumin* or orthodox *Nūrbāf* (weavers in light), *Safedbāf* (weavers in white). Mr. Reade³ says they have the reputation of being brave and united. Generally at least in towns they are fanatical, cowardly and pretentious. They and the *Dhuniyas* are said to have been the earliest converts to Muhammadanism in the country and are most numerous where Muhammadan

¹ Sir H. M. Elliot, *Supplemental Glossary*, s.v. : *Oudh Gazetteer*, I, 601 : Rāja Lachhman Singh, *Bulandshahr Memo.*, 196, sq.

² *Notes*, 17.

³ Ibbetson, *Panjāb Ethnography*, section 612.

influence is strongest. Many take the title of *Shaikh* and attain the dignity of *Háfiz* or persons who can repeat the entire Qurán by rote. They are usually worshippers of Ghází Miyán and his flag; but this is not the case in Azamgarh,¹ where they have one peculiar custom. One day in the year is fixed for all marriages, and all marriages in the brotherhood are celebrated on that day in order to save expense in entertainments.

The *Kori* or *Koli*, the Hindu weaver caste, are found in large numbers in Faizábad (particularly Gonda), Allahabad, Agra, Meerut, Benares and Lucknow Divisions, and generally throughout the province except in Kumaun. They have been connected with the *Kol* race:² another derivation of the name is Skt. *Kaulika*, a weaver. They are proverbially a cowardly and stupid race. They have got up a lineage from Visvakarma, the architect or artist of the gods, and a low caste woman named Ganeshí. They often by way of respect call themselves *Kabárbansí* after the saint who is said to have been of their tribe. They are considered lower than Chamárs, because they eat the remnants of Muhammadan feasts. Their branches are in the Upper Duáb, *Kabárbansí*, *Chonár* and *Sankhbad*: in the Central Duáb *Sankhwár*, *Máhor* and *Kassí*. In Bijnor³ there are Hindu weavers called *Bhainhar*, who are said to be distinct from the *Korí*. In Jhánsi⁴ the *Kori* claim to have come from Benares 700 years ago and the *Kúshta*, a kindred tribe from Chanderi, 600 years ago. The *Kori* make the coarse red cloth known as *Khárua*, while the *Kúshta* work only in silk. The *Bungar* or *Bunkar* (*bunná*, to weave), another similar class, are sometimes classed as Rájputs. The *Ballái* are a small tribe of Hindu weavers found in Mathura and Bulandshahr.⁵ The lowest class of eastern weavers is the *Banaudhiya*,⁶ who eat hogs and poultry, employ no spiritual guides or Bráhmans, but worship Karú and Damú two deified ghosts. The *Katua*⁷ (*katná*, to spin) are thread spinners in the east of the province. They claim to be *Bais* Rájputs whose ancestors having been imprisoned for resistance to authority were let go on the promise of their following the women's pursuits of spinning thread. The caste is now a distinct one, and the members generally wear the Bráhmanical thread. Some live by shopkeeping and petty trading. The *Parsotiya* of Rohilkhand are much the same as the *Kori*. The *Kolis* of the hills⁸ are *Doms*. As another instance of *morcellement* may be mentioned the Oudh *Ráchhband* (*ráchh*, the warp of a loom) and the *Kúnchíband* (*kúnchí*, the weaver's brush) who are makers of looms and brushes and are now becoming distinct occupational castes.⁹ The *Rángo* of east Oudh are weavers and cultivators

¹ *Settlement Report*, 147, note.

² Rája Lachhman Singh, *Bulandshahr Memo.*, 185:

Nesfield, *Brief View*, 6.

³ *Census Report, North-Western Provinces*, 1865, Table IV, 7.

⁴ *Idem*, I, App. 10.

⁵ *Idem*, 1881.

⁶ Buchanan, *Eastern India*, I, 179.

⁷ *Census Report, North-Western Provinces*, 1881, Form VIII-B: Reade, *Notes*, 31: Azamgarh, *Settlement Report*, 147, note.

⁸ Atkinson, *Himalayan Gazetteer*, III, 277, sq.

⁹ Williams, *Oudh Census Report*, 81.

and often take service.¹ They must be the same as the *Rangd* of Azamgarh,² who by their name would probably be dyers (*rang*, dye).

Kahār.—(Skt. *skandha-kāra*, one who carries things on his shoulder: Nesfield³ is apparently incorrect in deriving it from *ka-kam*, water and *kāra*: a Babu⁴ derives it from *ka*, water: *ka*, continue: *ra*, discontinue.) A tribe of carriers, watermen, fishermen and basket makers.

They are also known as *Dhīmar* or *Jhīnwar* (Skt. *dhīvara*) and *Makra* (Skt. *mākila*, a woman) because they have the entry of the female apartments. "He carries palanquins and all such burdens as are borne by a yoke on the shoulders: and he specially is concerned with water insomuch that the cultivation of water nuts and the netting of water fowl are for the most part in his hands and he is the well sinker of the Panjāb. He is a true village menial, receiving customary dues and performing customary service. In this capacity he supplies all the baskets needed by the cultivator and brings water to the men in the fields at harvest time, to the houses where women are secluded and at weddings and other similar occasions. His social standing is in one sense high as all will drink at his hands, but he is still a servant, though the highest of the class."⁵ Traditionally the caste is the progeny of a Brāhman by a Nishāda woman. Carnegie⁶ says that "they marry among themselves and with widows. Infidelity is easily forgiven. They settle their disputes by *panchāyat*. Notwithstanding that they are depraved drunkards, there is a kind of respectability attached to this low caste in common with Kurmis and some others of the lower classes by the higher order of Hindūs which is not easily explained. For instance, they will take water from their hands and not from others who are apparently as high in the social scale, and they will also allow them to clean their cooking vessels and even to make their bread for them, though they may not touch it after it has been fired! Some Kahārs eat pork."

In Bulandshahr⁷ there are four clans—*Māhur*, *Tulāé*, *Turāké* and *Kanthiwāl*, each of which is endogamous. They are very closely mixed up with *Mallāhs*, *Kewats* and similar boating and fishing castes. In the hills⁸ they have 12 classes which are regarded as *gotras* for the marriage arrangements: the *Rawāni*, *Ghānik*, *Gariya*, *Kharwāra* and *Ndwar* are all litter bearers and act as scullions and attendants; the *Bathma* follow the same occupations and are also grain parchers; the *Dhīmar* add to them the trade of fishermen; the *Mallāh* that of boatmen; the *Turaha* and *Bot* that of green grocers and cultivators; the *Bāri* that of basket makers; they intermarry among themselves, avoiding, however, the same clan. They will eat food from Brāhmins, Kshatriyas and Vaisyas, and they worship the Panch

¹ Reade, *Notes*, 33.

² *Settlement Report*, App. 43A.

³ *Brief View*.

⁴ *Census Report*, 1865, App. 53.

⁵ Ibbetson, *Panjāb Ethnography*, section 617.

⁶ *Notes*, 89.

⁷ Rāja Lachman Singh, *Memo.*, 184.

⁸ Atkinson, *Himalayan*.

Gazetteer, III, 450.

Pándavas, Náráyan, the Saktis, Guru Rám Ráe, Dodiya Siddh and Hantmán. General Cunningham¹ gives a curious legend to explain why the *Kahars* of Magadha claim the equivalent of 3½ seers of gram per plough. The *Dhotar* of Bijnor appear to be really *Kahárs*.² The *Gaud*, *Gaur*, *Goiyad* and *Gúndiya* of the eastern districts are also connected with them.³ At Saháranpur there is a tribe of bearers who will only eat meat that has been made lawful (*halál*).⁴ In the western districts the *Jhúwarní* or female water-bearer is exalted into the first place at the *Hoi* festival eight days before the *Diválí*. After the house is plastered with cow-dung, figures of a litter and bearers are made on the wall in four or five colours to which offerings of vegetables, &c., are made. There are various legendary explanations of the custom.⁵ Similarly the *Bargújar* Rájpúts (*qv.*) worship a *Kahárin* at their weddings. Balfour⁶ notes that *Kahár* is one of the few Indian words of which Ibn Batuta shows knowledge.

Kalwár.—(Skt. *kalya pála*, one who looks after spirituous liquor. Nesfield without good reason makes it out to be a variant of *Khairwár*, a catechu maker) (*Kalál*.) The caste which distils and sells liquor. Drinking is one of the ancient Hindú customs. Not to speak of the sacred Soma, drinking is referred to in *Sakuntala*⁷ and *Manu*.⁸ But in Buddhist times Fah Hian⁹ says that there were no wine shops in Madhyadesa. The *Kalwár* from his occupation stands in rather low reputation, but they are acute enterprising traders and very clannish. They are found all through the province except the hills and are strongest in the Allahabad and Benares Divisions. Bijnor tradition speaks of a long struggle in times past between the *Chandhari* branch of the Játs and the Muhammadan *Kalál*, who were probably very different from the present caste.¹⁰ The *Iráqi* of the eastern districts seem to be connected with the *Kalwárs*.¹¹

Kamángar.—(*Kamán*, a bow.) A caste of bow makers. Closely connected with them are the *Tírgar* or arrow makers. Both names are falling out of use. Nesfield¹² says they are an offshoot of the *Dhánuk*, and that the *Tírgar* women are employed as midwives in Muhammadan families as *Dhánuk* women by Hindús. They are found in small numbers in Benares, Bijnor and Faizabad.¹³ In Bijnor they are firework makers.¹⁴ Tilhar in Sháhjahánpur was the centre of the trade and was popularly known as *Kamán ká shahr* or city of bows.¹⁵

¹ *Archæological Report*, VIII, 100.

1881, Form VIII.

² *Census Report*, North-Western Provinces,

11, 489. ³ Nesfield, *Brief View*, 10: Reade, *Notes*, 28.

⁴ Shore, *Notes*,

11, 489. ⁵ *Panjab Notes and Queries*, II, 148.

⁶ *Cyclopædia*, II, 469.

⁷ Williams, *Sakuntala*, 154.

⁸ XI, 91-96: IX. 237: X. 89: Rajendralala Mitra, *Indo-Aryans*, I,

239, 390: Verguson, *Tree and Serpent Worship* 139.

⁹ Beal's translation, 55.

¹⁰ *Ga-*

zetteer, North-Western Provinces, V, 401.

¹¹ Azamgarh, *Settlement Report*, 36.

¹² *Brief View*, 27, sq.

¹³ *Census Report*, North-Western Provinces, 1881, Form VIII-B.

¹⁴ *Idem*, 1865, Table IV, 7.

¹⁵ Sháhjahánpur, *Settlement Report*, 62.

Kamboh.—(The name is popularly derived from *Kai-amboh*, the assembly of the *Kai*, the royal race of Persia from whom the tribe claim descent : but there seems very little doubt that they are the modern descendants of the *Kamboja*. They are regarded by Wilford as the people of *Arachosia*. They are always mentioned together with the North-West Tribes, *Yavanas*, *Sakas* and the like. They are famous for their horses, and in the *Rámdyana* they are said to be covered with golden lotuses, probably some ornament or embellishment of their dress. We have part of the name in the *Cambistholi* of Arrian, the last two syllables of which represent the Skt. *sthala*, a place or district, and the name denotes the dwellers in the *Kamba* or *Kambis* country.¹ Sagara would have destroyed them, but they appealed to Vasishtha, his family priest. He ordered Sagara to spare them, but to put distinguishing marks upon them.² They spoke a language similar or akin to that of the Aryans.) An influential, cultivating and land owning class in the Meerut and Agra Divisions. They have a Hindu and Muhammadan branch. By Hindus the *quasi*-Hindu section is considered of low rank, like the Tagas and the like. The Muhammadan branch call themselves descendants of the old *Kai* sovereigns of Persia. When the *Kais*, they say, lost the throne they retired to India and called themselves *Kai-Amboh*. The Hindu branch claim descent from Afghánistán. In the time of Mahmúd of Ghazni some, it is said, were forced to become Muhammadans. How they came to move east is unexplained, but some assert their kinship with the Panjáb Kshatriyas. They are both Hindús and Muhammadans, but neither are in good odour with the community to which they belong. They are generally independent of Bráhmaṇ and Rájput influence and do not pay deference to the leading castes. Like the Tagas they are probably a colony of hardy mountaineers from the west. "They are a turbulent, crafty, stiff-neck race, and as such more akin to Afgháns than any of the meek Hindu races of the plains of India, wherein they have been now settled for generations."⁴ Under Akbar a Kamboh general called Sháhbáz Khan commanded 5,000 men and distinguished himself greatly in Bengal.⁵ There is a Persian proverb familiar in these provinces *Yakkam Afghán, doṃm Kamboh, seṃm badzát Kashmírí* (the Afghán is the first, the *Kamboh* the second and the Kashmírí the third rascal in the land). This verse must, however, be very modern, as during the reigns of Akbar and Jahángír it was certainly a distinction to belong to this tribe.⁶

Kamkar.—A tribe found chiefly in the Allahabad and Benares Divisions : they take service generally with Hindu masters and have the reputation of being strong and faithful.⁷

¹ Wilson, *Vishnu Purána*, 194 : Rajendralala Mitra, *The Yavanas of the Sanskrit Writers* : J. A. S. B., 1874. ² *Idem*, 374 f. ³ Muir, *Ancient Sanskrit Texts*, 2nd ed., II, 355.

⁴ Sambhunath Mukerji, quoted by Rajendralala Mitra, *Indo-Aryans*, II, 186, *sqq.*, note. ⁵ Ibbetson, *Panjáb Ethnography*, section 492. ⁶ Blochman, *Ain-i-Akbari*, I, 399.

⁷ Reade, *Notes*, 20.

Kanchan.—(Said to be derived from Skt. *kanchana*, gold, but this is very doubtful.) A general term for various kinds of singers, dancers and prostitutes. Nesfield¹ classes under the name the *Brijbāsi*, *Gandharap*, *Tawaif*, *Nāyak* and *Negpātar*. The last, also known as *Pātur* or *Paturiya* (Skt. *pātra*, an actor), is a prostitute and dancing girl: Hindus generally say they are Muhammadans and *vice versa*. They are a distinct class, of course ranking very low, but still having their own customs, which are rigidly observed.¹ The women who dance are not allowed to bear children at all: the caste is maintained therefore by marriages with women of other low castes, with whom the men marry and who are strictly chaste. The children, if girls, are brought up as dancing girls and prostitutes: and if males, are taught to play the fiddle (*sārangī*), the cymbals (*majra*) and the tambourine (*tabla*). The males in this caste are in an altogether secondary position to the women and are generally spoken of as their “accompaniment” (*sangat*). Their technical terms are—*nāch* is dancing and singing together: *majra*, singing in a sitting position without dancing: *gat*, dancing without singing: *bhāo*, the pantomimic gestures performed by the women with their hands: *sangat*, the ballet and distinctively for the men of the caste: *nāyaka*, the woman in charge of the girls.³ There are various sub-divisions—*Kanghūwālī* (those who wear hair combs), *Ghungrūwālī* (who wear bells on their ankles), *Kanchani* and *Rāmjani* (Skt. *rāma jānī*, a charming woman) whose name English sailors turn into “*Rummy Johnny*.” When the Kumaun force in 15th century continued for a long time on service they took up with women known as *Khatakūwālī* and eventually gave rise to a separate caste and to such a degradation of the military caste in Hindu eyes that the hill Rājput is now considered a mere *Khasiya*, though he may have been descended from settlers from the plains of pure lineage. The present Kumaun caste of *Nāyak* or *Khatakūwālī* is descended from them. The offspring if a male is *Nāyak* (Skt. *nāyaka*, a leader) and if a female *Pātā*. In 1554 A.D. Sher Shāh undertook the siege of Kālinjar to secure a *Pātā* girl kept by Kīrat Sinh. They call themselves the *Bhāradwaj gotra* and even wear the sacred thread, though only with three strings like the common *Khasiya*. They marry their sons to Rājputs on a heavy dowry, but prostitute the girls. They are attached to the Śākta ceremonial and are, strange to say, said to be careful in ceremonial observances.⁴ Akbar seems to have identified the *Kanchans* with the *Kanjars* “whose men play with the timbrel (*pakhāwaj*), the viol (*rabāb*), the cymbals (*ṭāl*), and the women sing and dance.”⁵

Karār.—A small tribe of cultivators and labourers found in Jhānsi Division and Bānda. Nesfield⁶ without much apparent reason connects

¹ *Brief View*, p. 7.

² Williams, *Oudh Census Report*, 108 sq.

³ Williams,

idem. ⁴ Atkinson, *Himalayan Gazetteer*, II, 529, III, 448.

⁵ Gladwin, *Ain-i-*

Akbari, II, 491.

⁶ *Brief View*, 8.

them with the aboriginal *Khairwár* (*qv.*). Others would connect them with the *Kiráta* (the *Kirrhadae* of Arrian), who are described¹ as barbarians who live on the east of Bhárata. To Garuda is ascribed enmity to the people of *Kiráta*, which for this reason is called *Kirátashin*: and the name of this people also means "dwarf." Hence Lassen identifies them with the Pygmies of Ktesias and other Greek writers.² Also see *Kirár Rájput*s.

Kasera.—(*Kánsá*, Skt. *kánsya*, bell metal.) Brass vessel makers: they are closely connected with the *Thathera* (*qv.*), one distinction being that they mould the alloyed metal, while the *Thathera* polishes and engraves the vessels. In the Panjáb³ the *Thathera* sells and the *Kasera* makes the vessels. They are represented in the hills by the *Tamota* or *Tamta*, who is a Dom. The *Kaseras* are found in the Benares Division except Basti and Ballia: in Moradabad, Sháhjahánpur, Cawnpur, Jaunpur, Hamírpur, Kheri, Fyzabad, Bahraich and Rae Bareli.⁴ *Tvashta*, the Vulcan of the Hindú Pantheon, was like Tubal Cain, the earliest worker in brass.⁵

Kathak, Kathik.—(Skt. *kathika*, a professional story teller.) The class of story tellers, singers, musicians. They and the *Bháts* say that they were created at the request of Prithu, one of the kings descended from Swayambhuva, who governed India in the golden age. The *Kathak* appears to be of Bráhmanical descent, unlike the Muhammadan singers, who are of Dom origin, and is a staunch Hindú. "He is the modern representative of the *Udgatri* or hymn chanter of Vedic times. They wear the cord (*janeo*), and in saluting any one they do not make a bow, but the Bráhmanical *asárবাদ*. They chant melodies before idols with certain gesticulations tantamount to dancing. They have also to dance and sing at marriage festivals, and their wives occasionally, but rarely, sing in public. The men are generally accompanied on such occasions by women of loose reputation, who sing and dance before persons of the opposite sex shaking the castinets. The caste is slowly, but surely, dying out under the competition of low caste or Muhammadan singers."⁶ There are two divisions of them, *Magadha* and *Gautamiya*.⁷

Káyasth, Káyath.—(Colebrooke⁸ gives the popular derivation *kaya sanstitah*, staying at home. Platts gives *Kayastha*, situated in the body: incorporate. They say themselves that they are so-called because they are derived from the body *Kaya* of Brahma.) The well known writer class of Hindustán. There is great difference of opinion as to their origin. They

¹ Wilson, *Vishnu Purána*, 175.

² *Indian Antiquary*, X, 321.

³ Ibbetson,

Panjáb Ethnography, section 637.

⁴ *Census Report, North-Western Provinces*,

1881, Form VIII-B.

⁵ Muir, *Ancient Sanskrit Texts*, V, 226: Rájendralála Mitra,

Indo-Aryans, I, 275.

⁶ Nesfield, *Brief View*, 44 sq.

⁷ Buchanan, *Eastern India*, II,

455.

⁸ *Essays*, II, 182.

are classed in the *Jātimāla* as Sūdras, and they are said to be sprung from a Sūdra named Bhūtidadatta who was so clever in managing household affairs that the prince whose servant he was called him *Kāyasth* (*kaya*, a house, *sthā*, to settle). He had three sons Chitrāguna, Chitrāsena and Chitrāgupta; and the present *Kāyasths* are their progeny. This Sūdra descent is fiercely contested by the tribe, who went so far as to protest to Government against the publication of Rāja Lachhman Singh's *Bulandshahr Memo.*, in which this low origin was asserted.¹ The view that they are of higher origin is advocated at length in *Kāyastha Ethnology* by Munshi Kālī Parshad. Nesfield believes them of Chhatttri descent. "According to the legend told in the Skanda Purāna they are descended from a posthumous son of Chandra Sen, the great Kshatriya King, whose wife had fled for refuge into a hermitage after he and all the other Kshatriyas had been killed by Parasurāma. The life of the widow was spared on condition that the son to be born to her should renounce the calling of the warrior and take to that of the writer. Many wear the Brāhmanical cord and take the title of *Thākur*. That they were not Sūdras is shown by the condition that the *Kāyasth* appointed by the king as accountant or secretary must be one versed in the *Shāstra* or sacred literature."² The tradition of their connection with the great Tilokchand, the founder of the Bais Rājput kingdom, is to the same effect.³ According to the *Purāna* Yama fulfils the office of judge of the dead as well as sovereign of the damned, all that die appearing before him and being confronted with Chitrāgupta, the fabled founder of the caste by whom their actions have been recorded. The virtuous are then conveyed to Swarga or Elysium, while the wicked are driven to the different regions of Naraka or Tartarus.⁴ Dr. Muir⁵ translates an account of Chitrāgupta from the *Vrihannārādīya Purāna*, which he describes as "tasteless and extravagant," "the dreadful Chitrāgupta with a voice like that issuing from the clouds at the mundane dissolution, gleaming like a mountain of collyrium, terrible with lightning-like weapons, having thirty-two arms, as big as two *yojanas*, red-eyed, long nosed, his face furnished with grinders and projecting teeth, his eyes resembling oblong ponds, bearing death and diseases." Chitrāgupta according to the regular ritual is invoked at meals. "After grace is said each person places either four or five small mouthfuls (*grāsa*) of food on the ground on the right side of his place. These are called simply *dhuti* or offerings, or sometimes *Chitrādhuti* offerings to Chitra or Chitrāgupta; while placing the mouthful he should say 'Homage to Chitra, to Chitrāgupta, to Yama, to Yamadharma, to Bhur bhuh svar.' After the dinner is over these morsels are left to be eaten by cats, if there are any in the house, or together with the leaf plates and whatever is left in them, they are thrown to the cows or thrown out to dogs or other

¹ 178 sq.² *Brief View*, 46, sqq.³ Bennett, *Clans of Rae Bareilly*, 21.⁴ *Wilson's Works*, ed. by Hall, II, 216.⁵ *Ancient Sanskrit Texts*, V, 302, note.

animals.”¹ Part of the prejudice against *Káyasths* may be due to the fact that, as remarked by Wilson,² they were peculiarly obnoxious to the Bráhmans. If other employments fail a Súdra he should, according to Manu, subsist by writing : and we read in the “*Toy Cart*” that “it is indisputably true that wherever a harlot, an elephant, a scribe, a mendicant, a spy or a jackass find admission they are sure to do mischief.”

Káyasths are found all over the province except Almora and Garhwál ; they are strongest in Benares, Allahabad, Rohilkhand and Agra Divisions.³ They are usually divided into *Máthur* or *Máthura* from the city of Mathura : *Bhatnagar* from Bhatner : *Srívastab* or *Sribástab* or *Sribástah* either from Srínagar, the place of their origin, or Srívatsa, an epithet of Vishnu whom they worship : *Saksena* from the ruined town of Sankisa in the Farukhabad district : *Súryadwaj* or *Súrajdwaj* which means “having the sun as his emblem” who are said to have proceeded from Mádhava Nal Bráhman and Kám Kándla, a dancing girl of Vikramajít’s court. This, according to Rája Lachhman Sinh, is occasionally corrupted into *Surádwaj*, which means “a brand on the forehead of a person convicted of intoxication” or “a flag hung out as the sign of a liquor shop.” They call themselves *Sakadwípi* or Scythian Bráhmans : *Gaur*, *Gaura* or *Bangáli* : *Amisht* or *Anvasta* who are probably representatives of the *Ambashtha* tribe who are called offsprings of a Bráhman and a Vaisya woman : *Karana* or *Karan* who are described as of a mixed class, the offspring of a Súdra woman by a Vaisya, or according to some of an outcaste Kshatriya : *Kulsreshtha* or *Kulasirishtha* (Skt. *kula shresthin*, well born) according to Rája Lachhman Sinh means a family engaged in revenue matters in the Dakkhin : *Bálmik* or *Válmiki* who perhaps take their name from the famous poet : *Nigam* (Skt. *nigama*, the Veda, a town, road, traffic) : *Unaya* from Unao in Oudh : *Aithána*.⁴ These divisions are endogamous. Chitragupta by one legend had two wives—the first a *Súrajbansí*, from whom came the Máthura, Saksena, Karna and Bhatnagar sub-divisions and the second a daughter of some sage from whom the other divisions are descended. According to Sir H. M. Elliot⁵ there are two chief divisions of *Gaur Káyasths*, *Khari* and *Nizámabádi*, the latter of whom are divided into *Nizámabádi* proper, *Bráhman Gaur* and *Uttariya* or *Shimáli*. To these perhaps may be added *Bhatgaur* or *Gaura Bhatnagar*. The *Nizámabádi* are now mostly Sikhs. The *Bhatnagar* are, according to the same authority, more addicted to drinking than the others. Some of the *Máthur* division follow the occupation of grain parchers and are hence called *Bhunjua*.⁶ One division of the same clan is known in Agra as *Paintálisa*. Buchanan⁷ says of the Gorakhpur *Káyasths*

¹ Williams, *Religious Life*, 425.

² *Theatre of the Hindus*, I, 92.

³ *Census*

Report, 1881, North-Western Provinces, Form VIII.

⁴ Rája Lachhman Sinh, *Buland-*

shahr Memo., 180 ; Williams, *Oudh Census Report*, 92.

⁵ *Supplemental Glossary*, sv.

Gaur Kayasth.

⁶ Williams, *Oudh Census Report*, 100.

⁷ *Eastern India*, II, 466.

that "they eat meat killed by a butcher and drink liquor. They do not keep women as concubines, but the highest Bráhmans will not eat in their houses and the sweetmeats which they offer even to the lower Bráhmans must not pass through their hands, but must be conveyed by a Bráhman : but a Bráhman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe who does not happen to be rich or powerful. The *Khara Sríbástav* claim to be higher than the ordinary *Sríbástavs* and call themselves *Pánré*." The women of the *Bhatnagar* clan do not eat flesh or drink liquor though the men are more than usually addicted to both. The women hesitate even to eat out of the men's vessels.¹ Many *Káyasths* have taken to the profession of tailors.² In Azamgarh the *Gaur Káyasths* are mostly Sikhs and all the *Gaurs* are distinguished from other Hindus by permitting the marriage of collateral blood relations who are separated from each other by two or more generations. Among the *Gaurs* are two sub-divisions, *Khara* and *Uttara*.³ There is a curious legend about the *Gaur Káyasths* in Oudh.⁴ The worship of the implements of writing by *Káyasths* is observed at the *Diwálí* and *Holí*. Malcolm remarks that in his time in Central India the expense of the ceremony was defrayed by Government.⁵

Kewat.—(Skt. *Kaivarta*, who is described as the offspring of a prostitute by a Kshatriya or of an Ayogava female by a Nisháda.) A tribe of fishermen and boatmen : closely allied to the *Kahár* and *Malláh* races. According to Hindu tradition a sovereign named Visvasphátika was to arise and raise the Kaivarta race to power. In Azamgarh their chief sub-divisions are *Surhaiya*, *Guriya*, *Chái* and *Khilánt*. Another classification⁶ makes the *Kewat* only a sub-division of the *Malláhs* (*q.v.*). Carnegy⁷ says that they eat pigs, have *pancháyats*, marry among themselves and form the *Káj* connection.

Khairwár, Khairwára.—(*Khair*, the *acacia catechu*.) A small tribe of cultivators and general labourers in Bánda. They are apparently the same as the Mirzapur *Kharwárs*. (*q.v.*).

Khairna.—A small cultivating and labouring tribe in Lalitpur who possibly take their name from the *khair* tree. Nesfield⁸ connects them with the *Khairwár*.

Khangár.—(According to Platts connected with *khankh*, withered, degraded : Skt. *karkara*.) A degraded tribe who work as watchmen and thief : found in every district of the Jhánsi and Allahabad Divisions (except Jaunpur), also in Mathura, Etáwah and the Taráí.⁹ There seems no

¹ Rája Lachhman Sinh, *Bulandshahr Memo.*, 181.
² *Gazetteer*, 33.

³ See Darzi.

⁴ *Gazetteer*, I, 67.

⁵ See Darzi.

⁶ Malcolm, *Central India*, II, 167 ; Dalton, *Descriptive Ethnology*, 312 sq.

⁷ *Gazetteer, North-Western Provinces*, VI, 635 sq.

⁸ *Notes*, 91.

⁹ *Brief View*, 8.

¹⁰ *Census Report*,

reason for connecting, as Nesfield¹ does, their name with the *Kanjar*. In Jhānsi² they claim to be Rājput̃s and to be descended from Visvakarma and Ganesh, and say that they succeeded the *Chandels*. They are now of the same social standing and character as the Bhars and Pāsis and their claim to Rājput̃ descent is mythical.

Khānzāda.—A tribe akin to the Meos in the western districts. They claim descent from the *Jādon* Rāja Tāhan Pāla. His son, Band Pāla, is said to have emigrated in 1116 A.D. His grandson was Insarāj, whose son, Lākhan Pāla, founded the *Khānzādas* and the other four sons founded the *Jādon* branches of the *Meos*. Lākhan Pāl's two sons, Sambhar Pāl and Sopar Pāl, became Muhammadāns, and are the ancestors of all the tribe. The brothers were called *khān* on their conversion: hence the name. The idea that it is really *khānazādah* or slave is not correct.³

Kharot.—(*Khar*, Skt. *khata* grass.) A small tribe of mat weavers in Basti: probably allied to the *Doms*.⁴

Kharwār.—(*Khair*, the *acacia catechu* tree.) A tribe of apparently aboriginal origin closely allied to the *Kols* and *Cheros* found along the Vindhya and Kaimūr ranges. They are generally divided into *Mahto* and *Mānjhī*, the latter of whom have no connection with the *Mānjhī* boatmen of the Gangetic valley. Dalton describes them as closely resembling the *Santāls* in appearance. Their priests are *Baigas* and they worship various sylvan and rural deities. The Rāja of Singrauli is a *Kharwār*, but calls himself a *Benbans* Rājput̃.⁵

Khatbunna.—(*Khāt*, a bed; *bunnā*, to weave.) A caste which weaves the rope or tape netting of beds.

Khawa.—A menial caste in Gorakhpur: said to have accompanied the *Chauhān* Rāja after his flight to the hills after the capture of Chithor, in whose service their descendants still remain as cultivators of their personal estates and confidential domestics.⁶

Khokhar.—A tribe who in the Panjāb are sometimes reckoned as *Jāt*, sometimes as *Rājput̃s*. In Moradabad they are said to have settled at Sambhal on their conversion to Islām by Bābar, having formerly been Rājput̃s and residents of the Bulandshahr district.⁷

Khūmra.—A caste in Moradabad whose business is pitting millstones.⁸

¹ *Brief View*, 7. ² *Gazetteer, North-Western Provinces*, I, 19-268. ³ Cunningham, *Archæological Reports*, XX-10, sq. quoting Baber's *Memoirs*, 368 sq.: Dowson's *Elliot*, V, 35: Blochmann's *Ain-i-Akbari*, 334, note: Ibbetson, *Panjāb Ethnography*, section 479.

⁴ *Census Report*, 1881, Form VIII-B. ⁵ Dalton, *Descriptive Ethnology*, 125 sq.: Captain Blunt, *Asiatic Researches*, Vol. VII: Conybeare, *Note on Dudhi*, 5, sq.

⁶ Buchanan, *Eastern India*, II, 471. ⁷ Ibbetson, *Panjāb Ethnography*, section 468: Moradabad, *Settlement Report*, 22. ⁸ *Census Report, North-Western Provinces*, 1865, I, App., 44: Ibbetson, *Panjāb Ethnography*, section 631.

Kol.—There are few representatives in this province of the great Kolarian race. Some are found along the Vindhyan and Kaimúr ranges in Mirzapur and further on into Ríwa. The tradition quoted by Sir H. M. Elliot¹ from the Hariwansa that they are of Rájput descent is of course untenable. "Those in South Mirzapur may be descended from the Sirgújan victims of Gond expulsion. But into the highlands of Mirzapur they have been driven by southward as well as northward pressure. In the Ganges plain, where they are now spurned as hewers of wood and drawers of water, their sway was once wide and powerful. They were, however, hurled southwards across the Vindhya by an invading wave of *Gaharwár* Rájputs. It is said that when thus pressed they were reduced to the adoption of a troglodyte life, their favourite dwellings being stone caverns surrounded by deep pools of water. But their last domain on the Vindhyan table lands, *Kolána*, some dozen miles south of Churár, was then, as now, a pleasant hunting ground, and as such it was at length seized and renamed Saktisgarh after Saktes or Saktesvar Sinh Gaharwár Rája of Kantit."² The *Kols* and *Cheros* have been identified with the *Kikatas* of the Sanskrit writers.³ Nesfield⁴ asserts that the *Kols* are the ancestors of the *Koli* or *Joldáha* and *Koeri*. Dr. Ball⁵ gives an account of the curious pillars or *menhirs* erected by the *Kols*.

Kotwár.—A cultivating tribe in Allahabad, Mirzapur, of decidedly aboriginal appearance. They are respectable people and in good repute as watchmen.⁶

Kúchband.—(*Kúchí*, the weaver's brush, *band*, fastening.) Makers of the brush used by weavers, which is usually constructed of grass roots. They are probably connected with the *Dom*. In the Panjáb they are vagrants and outcastes.⁷

Kumhár.—(Skt. *kumbhakára*, maker of jars.) The potter caste. They are generally distributed throughout the province, most numerous in Benares, Allahabad, Meerut, Rohilkhand and Agra : very few in Kumaun.⁸ They are, as a rule, considered so low that no high caste person will drink from their hands : but in some parts of the country they rank with the *Núí* and *Bárá* in this respect. He is a true village menial, supplying families with the usual number of pots and special quantities at births and deaths in return for certain customary dues. He keeps donkeys, "and it is his business to carry grain within the village area and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of

¹ *Supplemental Glossary*, s.v. Cole.

² Conybeare, *Dudhí Report*, 7.

³ Muir,

Ancient Sanskrit Texts, II, 362 : Dalton, *Descriptive Ethnology of Bengal*, 162.

⁴ *Brief*

View, 6. ⁵ *Jungle Life*, 64, 642.

⁶ *Census Report, North-Western Provinces*,

1881, Form VIII-B : Reade, *Notes*, 30.

⁷ Ibbetson, *Panjáb Ethnography*, section

568A.

⁸ *North-Western Provinces Census Report*, 1881, Form VIII-B.

the villages and towns, in which latter he is employed to carry dust, manure, fuel, bricks and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very low, far below that of the *Lohár* and not very much above that of the *Chamár*, for his hereditary association with that impure beast, the donkey the animal sacred to Sítalá, the small-pox goddess, pollutes him as also his readiness to carry manure and sweepings.²¹ A common explanation of the impurity of the caste is that he cuts the throats of the pots as they come from the wheel.² A flattering epithet for him is *Prajápati* or the second Brahma from his being a creator of inanimate figures as Brahma is of animals.³ The *Kumhár* is everywhere the priest of the godling Búdha Babu, the favourite deity of Hindú women and a representative of Brahma. His wheel is propitiated by women at weddings in order that the wedded pair may be as prolific as that instrument is in pot making. By one authority the *Kumhár* is a cousin of the *Káyasth* as he is descended from a brother of Bhutidatta, the progenitor of the latter tribe. According to the *Dharma Purána* the caste is descended from a Bráhma and a Kshatriya woman, but such descent is claimed by only one clan, the *Chauháníya Mísir*.⁴ In the *Rig Veda* frequent mention is made of earthen cooking pots. Manu, Parásara and others assigned to a particular mixed caste, the issue of a garland maker (*Múlákára*) by the frail daughter of a blacksmith, the vocation of fashioning earthen pots.⁵

The *Kumhár* is represented in Garhwál by the *Pajáí*, some of whom are from the plains and others Doms,⁶ and in other parts many are *Handhiya* Doms.⁷ Similarly the *Chúnápáz* of the hills belongs to the *Agari* or *Lohár* branches of the Doms.⁸ In Bándá the potter is also known as *Kasgar* and *Mungher*.⁹ In Agra there are three divisions classed according to their manner of working—*Mathuriya* working by hand, *Gola* working by wheel, and *Parodiya* who are makers of toys.¹⁰ To the east of the province their clans are *Magahi* and *Kanaujiya*,¹¹ in Bulandshahr *Máhur*, *Hattheliya* and *Gola*.¹² In the Central Duáb they are divided into *Bardhiya* and *Gadhera* according as they use oxen or asses¹³: in Etáh *Gola*, *Mathuriya* and *Máhor*. By another account¹⁴ they have seven clans—*Kanaujiya*, *Hattheliya*, *Bardhiya*, *Gadhariya*, *Kasgar* or *Kastora* and *Chauháníya Mísir*, which last claims to be descended from a Bráhma and a Kshatriya woman.

Kunjra.—(Skt. *kunja*, a bower.) The green grocer, known in Persian as *Sabz farosh* or *Sabzi farosh*. The census shows them in Saháranpur,

¹ Ibbetson, *Panjab Ethnography*, section 632.

² Rájá Lachhman Sinh, *Bulandshahr Memo.*, 186.

³ *Gazetteer*, VI, 6, 35.

⁴ Rajendralala Mitra, *Indo-Aryans*, I, 274.

⁵ *Gazetteer*, III, 280.

⁶ *Idem*, III, 451.

⁷ *Provinces Census Report*, 1865, Table IV, 24.

⁸ Buchanan, *Eastern India*, I, 170, sq.

⁹ *North-Western Provinces Gazetteer*, I, 279.

¹⁰ *Idem*, III, 279.

¹¹ *Idem*, I, App. 71.

¹² Rájá Lachhman Sinh, *Memo*, 186.

¹³ *North-Western Provinces*, IV, 48.

¹⁴ *Idem*, VI, 635.

¹⁵ Buchanan, *Gazetteer*, I, 279.

Cawnpur, Fatehpur, Banda, Azamgarh, Mirzapur, Benares, Tarai, Almora and Bára Banki.¹ It is only an occupational caste and much mixed, probably most closely connected with the *Káchhi* and *Koiri*. They allow widow marriage.

Kurmí.—(*Kunbá*.) An important agricultural tribe, general all over the province except the hills : they are strongest in the Benares, Rohilkhand, Allahabad, Fyzabad, Lucknow, Sitapur and Rae Bareli Divisions. Various explanations have been given of the name. Dr. J. Wilson² derives it from Skt. *Krishí*, husbandry : Platts from Skt. *Kutumba*, a household : Nesfield³ from *Kúrma*, the tortoise incarnation of Vishnu, specially worshipped by the agricultural classes. It may have been the clan totem. A Babu derives⁴ it from *Koombhee* (*sic*), one of the seven hells of the Hindus !⁴

The *Kurmi* tribe is numerous in the Bhábar and Tarai, and is represented in the hills by the *Saun* or *Shaun*, who will do any kind of labourer's work, but refuse to carry palanquins and similar conveyances. Their principal occupation is mining, and the reason they give for not carrying litters is that all castes will not drink water from their hands though drinking it from the hand of the *Kahár*.⁵ In the eastern districts the *Kurmís* are divided into *Saithwár* or *Sáinthwár* (who probably take their name, which may be totemistic, from *senhá*, the reed grass *saccharum sara* out of which chairs and stools are made), *Jaiswár* (from the town of *Jais* in Oudh), *Gújaráti*, *Dhelfhor* (or clod-breakers) *Patánwár* (from Patna), *Chanaú* or *Chandani* and *Akharwár*. Buchanan⁶ identifies the *Saithwár* with the *Ajudhiyas* of Bihár. The Gorakhpur tribe are divided into the *Kanaújiya*, *Báhmariya*, *Gogit* and *Jaruhár*.⁷ In Sháhjahánpur they call themselves *Gangápári* and say that they came from across the Ganges at a comparatively recent date.⁸ The strongest *Kurmi* division in Oudh is the *Jaiswár*, who trace their origin to Kanaúj, whence they were driven 500 years ago by famine.⁹ In Balrámpur they are chiefly of the *Gújaráti* subdivision.¹⁰ Another clan in Gonda is called *Khurasiya* after the great *Kalkans* kingdom.¹¹ In Rae Bareli the *Kharibind* clan are closely connected with the *Bais* Rájputs. The *Jaiswár* are clearly a very mixed tribe ; originally the name of an inferior *Jádon* tribe, it has been adopted as a subdivision by the *Banyas*, *Chamárs*, *Dhánuks*, *Kahárs*, *Kurmís*, *Telis* and other castes. In Mirzapur and some of the adjoining districts the *Kurmís* take the title of *Mahto*. The notorious Rája Darshan Sinh of Oudh was a *Kurmi*. The *Kurmi* divisions in Azamgarh are *Audhiya*, *Dhílfhora*, *Jaiswár*, *Sankata*, *Sáinthwár* and *Mal*. The last consider themselves superior,

¹ Census Report, North-Western Provinces, 1881, Form VIII-B.

² Indian Anti-

quary, III, 222.

³ Brief View, 14.

⁴ Census Report, North-Western Pro-

vinces, 1866, App. 53.

⁵ Atkinson, Himalayan Gazetteer, III, 451.

⁶ Eastern

India, II, 469.

⁷ Idem, II, 470.

⁸ Settlement Report, 61.

⁹ Oudh

Gazetteer, 1-90.

¹⁰ Idem, I, 215.

¹¹ Idem, I, 506.

and there is a proverb, *Banal Mal bigaral Kunbi*, when the *Mal* thrives the *Kunbi* fails.¹ For a further account of the *Mal* see under *Bisen Rájput*. Their immigration to Cawnpur² must have followed that of the *Thákurs* and *Maliks* as they occupied most inferior lands. One branch of them is called *Jhameya* after a Faqír Shekh Jháma, better known as Makdúm Jahána Jahángasht, who about 500 years ago attracted individuals of several castes, Banya, Ahír, Kurmi, &c., as his followers. As these partook of his food they were expelled from their own caste. Many of their customs are more Musalmán than Hindu, *e.g.*, till 70 years ago they buried instead of burned their dead; certain mosques are attributed to them, and they marry entirely among themselves having regard only to nearness of relationship. There is a shrine in Maswánpur, pargana Jájmau, where one of their notables is worshipped, more, it is said, with Musalmán than Hindú rites. They are curiously reticent about their origin and customs.

Closely allied to the *Kurmi* is the *Koeri* or *Koiri* tribe. Nesfield³ connects them with the aboriginal *Kol* tribe: others derive the name from Skt. *kṛishi kára*, a cultivator. The Pandits derive it from *kir*, earth (*sic*) and *ari* enemy, as they are always working up the soil! Dalton⁴ thinks they are the descendants of the earliest Aryan colonists in Bengal, the distinction between *Koeri* and *Kurmi* being that the former are generally market gardeners as well as agriculturists. Their tradition is that they were produced by Mahadeva and Párvati to look after the gardens of Benares. Their divisions in the eastern districts are *Magahi* (from Magadh), *Dangbé*, *Banpár*, *Kanaujiya*, *Jaruhár*, *Chiramait*, *Bharn*.⁵ In Azamgarh the chief divisions are *Kanaujiya* and *Turk* or *Muhammadan Koiri*.⁶ Their principal deities are Rámkrishna, Mahádeva and Devi; the first is worshipped with flowers and the two last with animal sacrifices.

Another kindred tribe is the *Káchhi* or market gardening and opium producing class. They represent the *Koiri* in the western part of the province. Their name has been variously explained. Platts derives it from *kaksha*, flank, an enclosure, or *karsha*, a furrow. Others from *káchhndá*, the term for collecting the opium off the capsules. Others connect it with *kachhár*, moist low land which they usually cultivate. But there seems good reason to believe that they have at least a totemistic connection with the *Kachhwáha* tribe of Rájput⁷ who take their name from the *Kachhwá* (Skt. *káchhapa*), the tortoise which was probably the tribal symbol. The popular derivation is *kahá achchá* because they speak so nicely! In the western districts the usual division of the *Káchhis* is into *Hardiya* (cultivators of *haldí* or turmeric), *Kanaujiya* (from Kanauj) and *Saksena* or residents of Sankisa in

¹ *Settlement Report*, 33.² *Settlement Report*, 26, *sq.*³ *Brief View*, 6.⁴ *Descriptive Ethnology*, 317, *sq.*⁵ Buchanan, *Eastern India*, I, 166.⁶ *Settlement Report*, 34.⁷ *Settlement Report*, 34.⁸ Mainpuri, *Settlement Report*, 24.

Farukhabad. The last are also known as *Bárahmáshi* (or 12 months because they keep their land under crops all the year round) and *Muráo* or radish growers (*múli*, radish). The *Hardiya* women wear glass bangles and the *Saksena* those of lac. The three clans do not associate or intermarry. Another account gives the *Káchhis* as divided into *Hardiya*, *Saksena* and *Lakhotiya*: and *Muráos* into *Hardiya*, *Rotiya* and *Kachhwáya*. These last are the most numerous clan in Bulandshahr¹ and claim descent from *Kachhwáha* Rájput by a *Málin* or woman of the gardener class. The *Kachhár* of Bara Banki and Rae Bareli and the *Kachhwa* of the Taráí² are the same. In Bareli³ the *Saksena Muráos* cultivate all crops and are good cultivators on the whole, though hardly ranking above the *Kurmi* in the long run, and the *Haldiya* or *Hardiya* cultivate turmeric, for which they pay the highest rates known in the district.

Closely akin to these tribes are the *Lodha*, who, however, hold a lower rank than those already described. The name is popularly derived from *lodhra*, the bark of the tree *symplocos racemosa*, which is used in dyeing. Platts derives it from Skt. *lubdhaka*, a covetous man, a hunter. A clan of this name is said to be numerous in Hushangábád and to be distinct from the *Lodhi* outcasts of Central India.⁴ They have six sub-divisions usually recognised—*Paturiya*, *Mathuriya*, *Sankatajuriya*, *Lakhiya*, *Kháriya*, *Paniya*. They rank lower and are worse cultivators than *Kurmis*, and are frequently found as mere wood cutters and labourers.⁵ Akin to these are the *Kisán* of Rohilkhand with two sub-divisions, one of which will not grow hemp. Hence the proverb that a true *Kisán* will not grow hemp (*san*). The *Singhariya* again confine their attention to the cultivation of water caltrop or chestnut, the *singhára trapa bispinosa*.

The *Máli* or gardener class, who are properly garland makers (Skt. *málika*) are widely distributed, more numerous in the Rohilkhand and Agra Divisions, and comparatively scanty in Jhánsi and Oudh, except near Lucknow. To the east⁶ they are divided into *Magahi* (from *Magadha*), *Sirmaur* (or makers of wedding crowns), *Bándrási*, *Kanaujiya*, *Baghel*, *Kakauliya* and *Desi*. In the Upper Duáb⁷ their principal clans are *Mathuriya*, *Phúl Máli*, *Káchhi* and *Sáni*. In the Central Duáb they are divided into *Mathuriya* and *Bisalwár*. They allow widow marriage like most of these allied tribes. Some of them are small-pox doctors and practise inoculation. These are called *Darshaniya* (Skt. *darshana*, worship rt. *drish*, to see). In Indian stories, as in European folk tales, the *Máli* and his family often play an important part, the hero being frequently the son,

¹ Rájá Lachhman Sinh, *Memo.*, 185.

² *Census Report, North-Western Provinces*,

1881, Form VIII-B.

³ *Settlement Report*, 51.

⁴ Ibbetson, *Panjab Ethnography*, section 491.

⁵ Williams, *Oudh Census Report*, 106 sq.

⁶ Buchan-

an, *Eastern India*, I, 165.

⁷ Rájá Lachhman Sinh, *Bulandshahr Memo.*, 185.

of the gardener's daughter or else protected by the gardener and his wife.¹ "To Hindus of all castes, including even the Bráhmaṇ, the *Máli* acts as a priest of Mahádeva in places where no *Gusáyan* is to be found and lays the flower offering on the *lingam*, by which the diety is symbolized. As the *Máli* is believed to have some influence with the god to whose temple he is attached, no one objects to his appropriating the fee which is nominally presented to the god himself. In the worship of these village godlings whom the Bráhmaṇ disdains to recognise, and whom the *Gusáyan* is not permitted to honour, the *Máli* is sometimes employed to present the offering."² The *Sáni* (who apparently takes his name from *Sánná*, to mix up the chaff food for cattle) is a sub-division of or at least closely allied to the *Máli*. In the Panjáb³ they claim Rájput origin.

Kúta.—(*Kútna*, to pound.) A tribe of rice huskers in Bijnor: they are perhaps the same as the *Kotámáli* (*Kútná*, to pound: *malná*, to rub), who are said to be grain sellers in Moradábád.⁴

Kúzagar.—(Pers. *kúzah*, a water goblet, *kára*.) The caste which makes fine pottery, such as water jars, &c., vulgarly known as *Kújagar* or *Kújgar*. The Census shows them only in Moradabad.⁵ It is only an occupational caste, an offshoot of the *Kumhár*.

Lahera, Lakhera.—(*Lah*, *lakh*, Skt. *lákshá*, the lac dye.) The caste makes bangles and other articles of lac. They are said to be akin to the *Kumhár*.

Lál-kháni.—(*Lál*, the ancestor of the clan, *Khán*, chief.) An influential tribe of Hindus converted to Islám in the Central Duáb. They claim descent from Kunwar Pratáp Sinh, a *Bargújar* Thákur of Rájor in Rajpútána, who joined Prithwa Ráj of Delhi in his expedition against Mahoba. On his way thither he assisted the *Dor* Rája of Kol in reducing a rebellion of the *Mínas*, and marrying the Rája's daughter received as his dowry 150 villages near Pahásu in Bulandshahr. The eleventh in descent from Pratáp Sinh was *Lál Sinh*, who though a Hindú received the title of *Khán* from Akbar; hence the name of the family. His grandson Itimád Rae embraced Islám in the reign of Aurangzeb.⁶ See further under *Bargújar*. They are often called *Naumuslim*, which is a general term for converted Hindús. The customs of the *Naumuslim* are a curious mixture of the Hindu and Muhammadan, as they intermarry only with Thákurs similarly circumstanced, maintaining the relative precedence of caste as among Thákurs and being generally called by well known Hindu names. But their dead are buried, they are married by the Qázi and they observe Muhammadan customs at

¹ Stokes, *Folk Tales*, 277.

² Nesfield, *Brief View*, 15.

³ Ibbetson, *Panjáb*

Ethnography, section 484.

⁴ *Census Report, North-Western Provinces*, 1881,

Form VIII-B.

⁵ *Census Report, North-Western Provinces*, 1865, Table IV, 8.

⁶ Growse, *Mathura*, 19.

birth, marriage and death. They cannot, as a rule, recite the prayers or perform the orthodox obeisances (*sijda*). At the same time they worship Devi to avert small-pox and keep up their friendly intercourse with their old caste brethren in domestic occurrences, eating, however, separately.¹

Lodha.—(Usually derived from *lodhrá*, the bark of the tree *Symplocos Vacemosa*, used for medicine and dyeing : according to Platts from Skt. *Lubdhaka*, a hunter. Nesfield from *lod*, a clod.) A well known agricultural tribe, found all over the province except the Hills : weak to the east : strongest in the Agra, Allahabad, Lucknow, Meerut, Sitapur and Rae Bareilly Divisions. "From their short stature and uncouth appearance, as well as from their want of a tradition showing their immigration from other parts, they appear to be a mixed class proceeding from aboriginal and Aryan parents. They call themselves the ancient inhabitants of the district, and we know from the *Puránas* that among the forest tribes there was one variously called *Sodh*, *Bodh*, *Lodh* and *Rodh*. We also know there was a large forest along and below Delhi on the Jamna. These may be the descendants of these foresters. In the districts below Agra they are considered so low that no one of high caste drinks water touched by them, but such is not the case in the districts above Agra. Below Agra they work chiefly as boatmen."² According to Nesfield³ "their traditions and sympathies connect them very closely with the savage *Musahar*, and many in Oudh still prefer the rougher task of felling trees and making the first clearance of land to the tamer and more monotonous industry of tilling the open plain." The Bundelkhand *Lodhis* say that they came from Narwar 1,000 years ago ; but that the original seat of the tribe is Ludhiana in the Panjáb.⁴ The *Lodhas* used to have a very bad reputation as Thags, but according to Reade⁵ these ill-conducted *Lodhas* are different. According to Carnegie their traditional descent is by a Nisháda father from a Bhát mother. In Lalitpur⁶ they are said to be descended from the hill *Lodhis* of Central India and call themselves *Thákur*. They affect the manners and customs of the latter class and are turbulent and indisposed. In the Central Duab⁷ they are said to have seven divisions, *Karhar*, *Lakheya*, *Banyán*, *Sankatajuriya*, *Paturiya*, *Mathuriya* and *Khági*, but the *Khági* (qv.) are often ranked as a distinct tribe and called *Kisán*. They are looked down on by all genuine Hindu castes and are a dark looking, wild set of people. They are great rice growers.⁸ In Etah their divisions are *Muráid*, *Sikoriya*, *Paturiya*, *Mathuriya*, *Golra*.

Lohár.—(Skt. *Lauhakára*, a worker in iron.) The blacksmith caste. He is a true village menial, receiving customary dues in the shape of a share of the produce, in return for which he makes and mends all the iron

¹ Cawnpur, *Settlement Report*, 26.

² Rájá Lachman Singh, *Bulandshahr Memo.*

182 sq.

³ *Brief View*, 14.

⁴ *Gazetteer, North-Western Provinces*, I, 268.

⁵ *Notes*, 91.

⁶ *Gazetteer, North-Western Provinces*, I, 331.

⁷ *Idem*, IV, 47.

⁸ Moradabad, *Settlement Report*, 22.

implements of agriculture, the material being found by the husbandman. "His social position is low, even for a menial : and he is classed as an impure caste in so far that Jāts and others of similar standing will have no social communion with him, though not as an outcast like the scavenger. His impurity, like that of the barber, washerman and dyer, springs solely from the nature of his employment : perhaps because it is a dirty one," but more probably because black is a colour of evil omen, though on the other hand iron has powerful virtue against the evil eye. It is not impossible that the necessity under which he labours of using bellows made of cowhide may have something to do with his impurity. Colebrooke says that the *Karma-kāra* or blacksmith is classed in the *Purānas* as one of the impure tribes. He appears to follow very generally the religion of the neighbourhood.¹ He is mentioned in the *Rig Veda*.² In the Upper Duáb they claim descent by Visvakarma, the divine artist, from a Sunār woman.³ They are numerous all over the provinces, except the hills : strongest in the Benares and Allahabad Divisions.⁴ The eastern *Lohārs* claim origin from Kanauj, and they and the *Barhais* worship Visvakarma as their special god.⁵ In the Central Duáb their divisions are *Tumariya*, *Jholiya*, *Logvarsha*, *Gurhabādi* and *Siyahmaliya*. There is also in the Upper Duáb a tribe of wandering blacksmiths, who say it is a rule of their caste never to enter a house. They connect this with the fall of Chitor,⁶ and say they were *Ráthor* Rājputs who emigrated after Akbar's capture of the fort in 1567 A.D. They work better than the ordinary village blacksmiths. The caste has, perhaps, some connection with the aboriginal *Agariya*, iron smelters of the Vindhyas and Kaimúr hills. The *Palauta* of Bijnor and the *Kachlohiya* of Moradabad seem akin to them and to be of the same tribe.⁷

Lohiya.—(*Loha*, iron.) A trading class who barter parched grain, tobacco, salt and uncooked grain for old iron, old clothes, waste paper, &c. Nesfield⁸ calls them an offshoot of the *Lohār*, but they generally claim to be *Banyas*.

Luniya.—(Skt. *lavana*, salt.) (*Nuniya*.) A class of salt makers and navvies, numerous in the Allahabad, Benares and Oudh Divisions : not recorded in the hills or in Jhānsi.⁹ They are known in the Panjāb as *Shorāgar* or *Rehgar* or saltpetre makers.¹⁰ In Azamgarh¹¹ they are divided into the *Sambarwār* and *Bind*. They have their magnificent traditions, claiming to be of *Chauhān* blood. According to Nesfield¹² they eat field rats which they come across in digging, and the *Purbiya Agariya* and *Sunkār*

¹ Ibbetson, *Panjāb Ethnography*, section 624.

² Wilson, *Intro.*, XL.

³ Cen-

⁴ *sus Report, North-Western Provinces*, 1865, I, App. 10.

⁵ *Census Report, North-*

Western Provinces, 1881, Form VIII.

⁶ Buchanan, *Eastern India*, I, 171.

⁷ Wheeler,

Short History, 132.

⁸ *Brief View*, 34—36.

⁹ *Census Report, North-Western Provinces*, 1881, Form VIII.

¹⁰ Ibbetson, *Panjāb Ethnography*, section 639.

¹¹ *Settlement Report*, 34.

¹² *Brief*

View, 34 sq.

are sub-classes or local titles of the *Luniya*. The last assertion is at least doubtful. Carnegy makes them out to be descended from a *Chandála* father by an unknown mother. He says they marry amongst themselves, allow widow marriage and refer disputes to arbitration.¹ They are excellent navvies and wander about doing earthwork in partnership along railways, canals, &c.

Málkhána.—(*Lit*, treasury.) A tribe in Mathura who were originally mostly *Jais* and *Gaurua* Thákurs, who have been converted to Muhammadanism by the sword, but who still retain many Hindú customs and are often called by Hindú names. They are classed among the *Naumuslím*.²

Malláh.—(Arabic *mallah*, to be salt.) The class of boatmen. They are closely allied to the *Kahár* and *Kewat*. They are sometimes called *Mánjhí* (Skt. *madhya*, the middle of the boat in which they sit), who must be carefully distinguished from the aboriginal *Mánjhí* or *Majhwár* of the Vindhya and Kaimúr range. They are divided into *Malláh*, *Muriya* or *Muriyári*, *Pandúbi*, *Bathawa* or *Badariya*, *Chai*, *Cháin*, or *Chaini*, *Tiar*, *Kulwat* or *Kulwant* and *Kewat*. These are said once to have intermarried, but no longer do so. Their widows marry. In Benares they say Ráma gave their chief a horse, but he put the bridle on the tail instead of the head, and hence they put the helm on the stem instead of the bow of the boat.³ They are said to be represented in the hills by⁴ the *Dhunár* and in Cawnpur by the *Kadhár*.⁵ More than half the *Malláhs* in the province are found in Benares: the only other divisions in which they are in any considerable numbers are Allahabad, Fyzabad and Agra.⁶ The eastern *Malláhs* are divided into *Gonré*, *Banpár*, *Tirahutiya*, *Kanaujiya*, *Suriya*, *Mariyári*, *Kewat* and *Chái*. The *Chái* live by fishing, cultivating and mat making. They do not eat with *Malláhs*. They frequent the neighbourhood of lakes and rivers and are divided into the eastern and western branches which do not intermarry. In January they go to the hills to collect catechu (*khair*). They worship the monkey god Mahábír, Satnáráyan and Debi Pátan: to the first they offer rice-milk (*khír*) in October: to the second a mixture of cooked rice and vetch (*urad*) called *phárá*: to the third cakes (*pári*): and new rice, coriander and molasses to Mahábír. They eat pork and drink spirits. A woman who sins with one of her own tribe may be absolved by feeding the brethren: but not so if her paramour is of another caste. They are thimble riggers, ornament snatchers, swindlers and imposters.⁷

Maulavi.—(*Mulla*.) A Muhammadan doctor of divinity who teaches the principles of the faith. In Bijnor the title *mullá* is applied to a *Taga*

¹ Notes, 92.² Mathura, *Settlement Report*, 35.³ *Gazetteer*, North-

Western Provinces, VI, 635, sq.

⁴ *Census Report*, North-Western Provinces, 1865,

Table IV, 6.

⁵ *Census Report*, North-Western Provinces, Form VIII-B.⁶ Buchan-an, *Eastern India*, I, 73.⁷ Carnegy, *Notes*, 15.

or *Banya* converted to Islám.¹ *Múla* or one born in the unlucky asterism of *Múl* is a common term for a Hindú converted to Islám.

Meo, Mewáti.—(*Mewáti*, a resident of the country of *Mewát*, which has been derived from Skt. *minarati*, abounding in fish. The names *Miná* and *Meo* are in the same way possibly connected with the Sanskrit *miná*, a fish, which may have been the tribal totem.) A tribe known also as *Miná* or *Miná Meo*, who are found in every district of Meerut Division (except Muzaffarnagar and Dehra Dún), Agra (except Farukhábád and Etáwah), Rohilkhand (except Sháhjahánpur and Pilibhít), Cawnpur, Benares, Basti, Almora, Taráí, Kherí and Ráe Bareli.² They are said to have been turned out of the Upper Duáb by the *Bargújars*, *Bhattis*, *Chokar*, *Jádons* and *Gahlots* at the instigation of Prithivi Rájá of Delhi. They again rose to power and gave trouble and were³ finally overcome by Ghiyás-ud-din Balban. The tribe has always had an evil reputation for turbulence. Zíá-ud-dín Barní⁴ describes their misconduct in the neighbourhood of Delhi. Mubárah Sháh waged an unsuccessful campaign against them, but finally defeated them in 1425 A.D.⁵ But they broke out again in 1428 A.D.⁶ The war went on till 1432 A.D. when they were coerced.⁷ Bábar on his arrival at Agra found their leader Rájá Hasan Khán “the chief agitator in all these confusions and insurrections.”⁸ Farishta describes two terrible slaughters of turbulent *Mewátis* by Imám-ud-dín, Wazír of Nasír-ud-din Mahmúd in 1259 A.D. and again by Balban in 1265.⁹ In the mutiny they and the *Gújars* gave much trouble in the Upper Duáb. “Though *Meos* claim to be of Rájput origin, there are grounds for believing that many spring from the same stock as the *Minás*. The similarity between the names *Meo* and *Miná* suggest that the former may be a contraction of the latter. Several of the respectable clans are identical in name, and a story is told of one Daria *Meo* and his lady love Sasibadani. *Miní* seems to show that they formerly intermarried. In Bulandshahr a caste called *Meo Minás* is spoken of in the settlement report, which would seem further to connect the two. However, it is probable enough that apostate Rájputs and bastard sons of Rájputs founded many of the clans, as the legends tell. The *Meos* are now all Musalmán in name, but their village deities are the same as those of Hindú *zamíndárs*. They keep, too, several Hindú festivals. Thus the *Holi* is with the *Meos* a season of rough play and is considered as important a festival as the *Muharram*, *Id* and *Shabráti*, and they likewise observe the *Janamasthamí*, *Dasahra* and *Diwáli*. They often keep Bráhmaṇ priests to write the *pili chitthí* or note fixing the date of a marriage. They call themselves by Hindú names with the exception

¹ *Census Report, North-Western Provinces*, 1865, Table IV, 1.

North-Western Provinces, 1881, Form VIII-B.

Memo., 183 sq.

⁴ *Tárikh-i-Firoz Sháh*: Dowson's *Elliot*, III, 103.

sqq.

⁶ *Idem*, IV, 60: Briggs, *Farishta*, I, 522.

IV 263.

⁹ Briggs, *Farishta*, I, 244–256.

² *Census Report*,

Bulandshahr

⁵ *Idem*, IV, 60

⁷ *Idem*, IV, 75.

⁸ *Idem*,

of Rám, and Sinh is a frequent affix, though not so common as Khán. On the *Amávas* or monthly conjunction of the sun and moon, *Meos* in common with Hindu Ahírs, Gújars, &c., cease from labour: and when they make a well the first proceeding is to erect a platform (*chabútra*) to Bhaironjí or Hanumán. However, when plunder was to be obtained they have often shown little respect for Hindu shrines and temples, and when the sanctity of a threatened place has been urged the report has been *Tum to deo, ham Meo*, you may be a God, (but I am a *Meo*). As regards their own religion *Meos* are very ignorant. Few know the *kalima* and fewer still the regular prayers, the seasons of which they entirely neglect. *Meos* do not marry in their clan (*pál*), but they are lax about forming connections with women of other castes whose children they receive into the *Meo* community. Bráhmans take part in the formalities preceding a marriage, but the ceremony itself is performed by the Qázi. As agriculturists *Meos* are inferior to their Hindu neighbours. The point in which they chiefly fail is in working their wells, for which they lack patience. Their women, whom they do not confine, will it is said, do more field work than the men: indeed one often finds women at work in the crops when the men are lying down. Like the women of low Hindú castes they tattoo their bodies, a practice disapproved of by Musalmáns in general. *Meos* are generally poor and live badly; they have no scruples about getting drunk when opportunity offers. The men wear the waist cloth (*dhoti*) and blanket (*kamari*), not drawers (*pañjama*). Their dress is in fact Hindu. The men often wear gold ornaments, but I believe the women are seldom or never allowed to have them."¹ Malcolm says that it is hard to say whether the *Mewátis* are Muhammadans or Hindus. They partake of both religions and are the most desperate rogues in India. Though they are stigmatized as robbers and assassins, they are admitted to be faithful and courageous guards and servants. Their chiefs invariably took the lead in robberies on a large scale.² In these provinces they have a legend that two sons of Rája Jaswant had once on the occasion of a hunting excursion caught and brought in two wild cows. Their friends, taking pity on the calves which were left in the forest, taxed the young Rájás with irreligious feelings displayed by them in that act, upon which their father turned them out of his house. One of them turned a freebooter and directed his course to *Jamundes* on the country lying between the rivers Ganges and Jumna: and after making a great booty in slaves and property returned to his native place Mewát, which he continued to govern in the name of his father. He had, however, lost the orthodoxy of his Hindu faith by leading a dissolute life and forming connections with females of different creeds and persuasions during the period he roamed about as a freebooter. His descendants are

¹ Major Powlett, *Alwar Gazetteer* quoted by Ibbetson, *Panjáb Ethnography*, section 478.

² *Central Indiz*, II, 175.

Mewáts.¹ Colonel Hervey² says that the *Mínás* of Upper Rájputána are Hindus of the strictest sect, and not only do Hindus of every denomination high and low, but all Thákurs, Játs and Ahírs will even partake of food which has been prepared by them. Bráhmans and Banyas alone refrain from eating their food or drinking from their vessels. They will, however, drink water which has been drawn by a *Mína*, but not put it into any drinking utensil. They never intermarry in their mother's *got* except after a remove of four generations. The installation of the Mahárája of Jaipur is not considered complete unless the ceremony of fixing the *tilaka* or mark of sovereignty is performed by the headmen of the two leading sub-divisions. They guard the Mahárája's harem and are the constituted watchmen of the state. They do not, however, mix with the *Pariyár Mínás* inhabiting Khairwára who eat the flesh of young buffaloes. Mr. J. Wilson³ says that they erect in their villages the standard of Sayyad Sálár. The erection of these is the privilege of a body of Shekhs who are known as mosque attendants (*Mujáwir*) and have divided the *Meo* villages among them. Each man annually sets up a standard in each village of his own circle, receiving one rupee from the village for so doing and appropriating all offerings made by the villagers. The usual offering is a sort of sweetmeat made of bread crumbs, *ghí* and sugar which is called *malúda*, which is brought by the worshippers and put in the hands of the attendant *Mujáwir* who places it at the foot of the standard reciting the *alhamdu-illáh*, while the worshipper makes obeisance (*salám*) to the standard. The *Khánzádas* who are closely connected with the *Meos* have the same ceremony. According to General Cunningham⁴ they reverence the local divinities of the Hindus, such as Bhaiya, a platform with white stones, who is also called Bhúmiya, Chahúnd or Khera Deo. He thinks that the custom of tattooing common among the women points to a connection with the lower classes of Hindus and perhaps also with the aboriginal *Mínas* rather than to any relationship with the Rájputs. These may, however, have been Rájputs on the side of the fathers while the mothers preserved the customs of the lower races to which they belonged. When a man dies his relations give a great feast known as *shakkardna* from the great quantity of sugar (*shakkar*) consumed. General Cunningham quotes the legend of Dariya Khan *Meo* and Sasibadani *Míní* to explain the discontinuance of marriages between the *Meos* and *Mínás*. There is a common proverb telling how to deal with a *Meo*—*Pahlé bát píchhé bát* or *Dekkhí torí Mevát pahle gálí píchhé bát*, i.e. in dealing with a *Meo* kick him or abuse him before you address him. In Cawnpur they call themselves Thákurs and adopt the clan names of *Chandel* and *Chauhan*, but are dispised by real Thákurs.⁵ A strong mark of their original Hinduism is

¹ S. C. Melville, in *North-Western Provinces Census Report*, 1865.
Antiquary, III, 85, sqq.

² *Indian Antiquary*, VIII, 209.

⁵ *Settlement Report*, 18.

⁴ *Archæological*

that marriages are not allowed within the prohibited degrees recognised by Hindús. A younger brother can take his elder brother's widow to wife, but the elder brother cannot take his younger brother's widow. Wild hog cooked in the ancient Rájput fashion is eaten, but the women will not eat beef. They worship Shah Madár and Shekh Salár, at whose tombs the children's hair is cut off and offered up. They seldom wear drawers, the women the full petticoat boddice and scarf, not trousers. Then men allow their beards to grow, but not to any length.¹ Sir A. Lyall² calls the caste "a cave of Adullam that has stood open for centuries. With them a captured woman is solemnly admitted by a form of adoption into one circle of affinity, in order that she may be lawfully married into another, a fiction which looks very like the survival of a custom that may once have been universal among all classes at a more elastic stage of their growth, for it enables the circles of affinity within a tribe to increase and multiply their members without a break while at the same time it satisfies the conditions of lawful intermarriage."³ One legend makes the name *Meo* to be derived from the word *Maheo* which they use in driving their cattle,⁴ and similarly when a majority of the tribe were converted to Islám the remainder who preserved their faith were termed *Ámína Meo* or pure Meos, whence the name *Míná*. Tod⁵ says that *Mainá* means the unmixed (*asl*) class, while *Míná* is applied to the mixed of which they reckon twelve communities (*pál*) descended from Rájput blood, as *Chauhán*, *Tuar*, *Jádón*, *Parihár*, *Kachhwáha*, *Solanki*, *Sankla*, *Gahlót*, &c. The word *pál* according to the same authority means a defile or valley fitted for cultivation and defence. He also suggests that *Maina* is a corruption of *Maira* or mountaineer from *mer*, a hill. Abul Fazl⁶ writes their name *Mewrah* and says that they are natives of Mewát and noted as runners.

All admit that they are divided into 12 *páls* and 52 *gots*: but the names vary greatly and the 52 *gots* include the *páls*:⁷ General Cunningham⁸ gives the names as follows:—*Balot* (*Tomar*), *Rattávat* (*Tomar*), *Darwár* (*Tomar*), *Chhirkilát* (*Jádón*), *Demrot* (*Jádón*), *Dálát* (*Jádón*), *Nai* (*Jádón*), *Dingál* (*Kachhwáha*), *Singál* (*Bargújar*), *Kalesa* (*Tomar*), *Pundelot* (*Jádón*) and a thirteenth named *Palákra*. This runs closely with Mr. Channing's lists.

Milki.—A Muhammadan tribe in the eastern districts. In Azamgarh⁹ they are the aristocracy of the Muhammadan community, and so called because their ancestors were the class to whom principally revenue grants (*milk*) were given under Muhammadan rule. They are the class with whom

¹ *People of India*, III, 202.

² *Asiatic Studies*, 162.

³ *Asiatic Studies*,

162. ⁴ Rájá Lachhman Sinh, *Bulandshahr Memo*, 183, sq.

⁵ *Annals of*

Rájasthán, II, 387.

⁶ Blochmann, *Ain-i-Akbari*, 252.

⁷ Mr. Channing, Ibbetson,

Panjáb Ethnography, section 478.

⁸ *Archæological Report*, XX, 23.

⁹ *Settle-*

ment Report, 34.

we are most brought in contact, for they hold a good deal of landed property and from among them come many of our native officials and lawyers, the class in this respect occupying among Muhammadans the position that *Káyasths* do among Hindus. They are, as a rule, inclined to indolence and are wanting in practicality. Their neighbours do not put much trust in their generosity or straightforwardness. They have a proverb *Milki ká jáne paráe dil ki? Paithe dúcr nikle khirki* (what does a Milki know of the feelings of another? He comes in by the door and goes out by the window). They are, as a rule, wanting in enthusiasm for their creed.

Mughal.—One of the four great Muhammadan sub-divisions: known in Europe under the form *Mongol*. They are most numerous in the neighbourhood of Delhi, the seat of their dynasty. The word has now in a great measure lost its original sense of the Tartar invaders and conquerors of Persia and India. It now is applied to the naturalized descendants of Persians as well as Turanians, and they are generally considered to be divided into *Irání* and *Turání*.¹ They say they take their name from their patriarch *Mughal Khán*. There are several clans in these provinces—*Chughtái*, *Qazal bášh* or *Qizil bášh* (*gizil*, red, *bášh*, head), *Uzbak*, *Turk*, *Kai*, *Chak*, *Tájik*. In the Panjáb the two main tribes are *Chughtai* and *Barlá*.² Some of these, especially the *Chughtái*, are claimed by the *Bhatti Jádons* to have descended from them when they were rulers of Ghazni and Zábalistán. The chief tribe is the *Chughtái* to which the last imperial family belonged. The *Jhojha* (*qv.*) also call themselves *Mughal*; but they are supposed to be the slaves of *Mughals* or low caste Hindus converted to Islám by some *Mughal* nobleman. They are not suffered to intermarry with the Rájput Musalmáns or with any of the pure Muhammadan tribes.³

Mujáwir.—The hereditary guardians of Muhammadan shrines, who are in some places coming to be reckoned as a separate caste.

Nái, Náo.—(Skt. *nápita*.) The barber when a Hindu: when a Musalmán he is called *Hajjám*: he is a village menial who shaves, shampoos, prepares tobacco for and attends on guests: "He is the hereditary bearer of formal messages from one village to another, such as news of auspicious events, formal congratulations, letters fixing the dates of weddings and the like. News of death is never carried by him, however, but always by a *Cháhra*. He forms, moreover, in company with a Bráhman the embassy sent to conclude betrothal, and he is generally the agency through which the preliminaries of match making are conducted. At wedding ceremonies too he plays an important part, next indeed to that of the Bráhman himself, and on all these occasions he receives suitable gratuities. He is also the leech of the country and generally performs circumcision. Notwithstanding

¹ Williams, *Oudh Census Report*, 76.

² Ibbetson, *Panjáb Ethnography*, section 507.

³ Rája Lachman Singh, *Bulandshahr Memo.*, 191, sq.

all this, he is one of the impure castes, standing much on the same level as the washerman, far above the Chamár and somewhat below the Lohár, for his occupation as a barber proper is considered degrading." Hence low tribes have their own barbers and the barbers of Europeans are usually Muhammadans. They are¹ known as a caste of great astuteness.

"The cutting off of the birth hair is believed to remove the last trace of the congenital taint inherited from the mother's womb. He shaves the hair and pares the nails of the dead preparatory to cremation. He shaves the head of the man who lights the funeral pyre: and ten days later he shaves the heads of all the members of the family."² The barber comes from Vedic times. The *Beda*³ says "Sharpen us like the razor in the hands of the barber" and "driven by the wind, Agni shaves the hair of the earth like a barber shaving a beard." Upáli the barber was the first propounder of the ecclesiastical law of the Buddhist church.⁴ The *Jarráh* or leech, the *Jonkhárá*, leech applier, and the *Kánmailiya* or ear cleaner are nearly the same as the barber. Their occupations are now becoming distinct, and they are on the way to become separate castes. In the hills⁵ they have their *gotra* like the better classes and belong to the *Chánwal*, *Kásyapa* and *Bháradváj*. They eat from the hands of the three upper classes, but these will not in return take water from them. To the east⁶ they are divided into *Ajudhiya*, *Maghaiya*, *Kanaujiya*, *Biahúta* (who will not marry widows) and *Sribástav*. In the Central Duáb their divisions are *Mathuriya*, *Gola*, *Sribástav*, *Banbheru*. The *Maháwats* do ear-cleaning and cupping which is performed with a cow's horn which has a hole at the pointed end through which they exhaust the air. They are not migratory, and are settled chiefly in large cities where they practise as a low order of quack doctors.⁷

Náik.—(Skt. *Náyaka*, a leader.) A tribe said to consist of cultivators, traders and prostitutes, and to be found in Gorakhpur, Basti, Azamgarh, Muzaffarnagar, Bulandshahr, Taráí and Almora.⁸ In this computation various tribes seem to have been mixed up. *Náik* is a term for some *Banjáras*, *q.v.*, who have adopted a settled life; and for certain classes of prostitutes included under *Nat* and *Kanchan*, *q.v.*

Nánakpanthi.—(Followers of the saint *Nának*.) A class of Sikhs also known as *Sajhdári*. They are distinguished by no outward sign, have no peculiar customs or observances and though they reverence the *granth*, and above all the memory of their *guru*, have but little to distinguish them from any other Hindu sect except a slight laxity in the manner of caste observances.

¹ Ibbetson, *Panjab Ethnography*, section 525.

² Nesfield, *Brief View*, 42.

³ Wilson, *Rigveda*, IV, 233: X, 142-4: Rajendralala Mitra, *Indo-Aryans*, I, 219.

⁴ Oldenberg, *Life of Buddha*, 159; Spence Hardy, *Eastern Monachism*, 238.

⁵ Atkinson, *Himalayan Gazetteer*, III, 451.

⁶ Buchanan, *Eastern India*, I, 171 sq.

⁷ *People of India*, II, 114.

⁸ *Census Report, North-Western Provinces, 1881*, Form VIII-B.

They have a form of baptism known as the *charan ghāwal*, which, however, is seldom used. They do not wear the hair long, or use any of the outward signs of the Singh, nor do they abstain from the use of tobacco; and they are sometimes called *munda* or shaven Sikhs. They are of course quite distinct from the *Nānakpanthis*, a Hindu sect lately founded by a Brāhman of the name of Dedh Rae and his paramour Nānki, which has made some progress in Gurgāon, Hissār and Rohtak.¹

Na'lband.—(*Na'l*, a horse shoe, *band*, fastening.) The class of blacksmith farriers, shown in the last census² only in Etah and Basti. The class is purely occupational and contains different elements.

Nānbāi.—(*Nān*, bread, *bā*, *bāi*, *paz*, baking.) The class of Muhammadan bakers.

Nat.—(Skt. *Nata*, a dancer.) The tribe of so called gypsy dancers, acrobats and prostitutes. Traditionally they are descended from a degraded Kshatriya by a woman of the second class. There are numerous tribes which appear closely connected with or analogous to them, such as the following:—

- (1) *Bāzigar.*—This is a Persian word meaning “he who does play” (*bāzi*), and is applied to jugglers and acrobats. “Some say that the *Bāzigar* is a tumbler and the *Nat* a rope dancer; others that the *Bāzigar* is a juggler as well as an acrobat, while the *Nat* is only the latter, and it is possible that those who reach the higher ranks of the profession may call themselves by the Persian name; others again say that among the *Nats* the males only, but among the *Bāzigars* both sexes, perform. On the whole it is perhaps more probable that the *Nat* is the caste to which both classes belong and *Bāzigar* an occupational term.”³
- (2) The *Karnōtak*, who by their name would be of southern origin and are described as rope dancers, found in every district of the Rae Bareli Division and Farukhabad, Mainpuri, Etāwah, Budaun, Bareilly, Shāhjahānpur, Cawnpur, Bānda, Allahabad, Benares, Jhānsi, Gonda, Hardoi and Kheri. They are perhaps the same as the *Nātak*, a small tribe of dancers shown only in Meerut.⁴
- (3) The *Brijbāsi* or residents of Mathura or* Brij are shown in every district of Sītapur, Lucknow and Fyzabad Divisions: in Mainpuri, Etāwah, Bareilly, Shāhjahānpur, Fatehpur, Ballia, Jalaun and Rae Bareli.⁴

¹ Ibbetson, *Panjab Ethnography*, section 264: *Gazetteer, North-Western Provinces*, IV, 564, sq. ² *Census Report*, 1881, Form VIII-B. ³ Ibbetson, *Panjab*

Ethnography, section 588, VIII-B.

⁴ *Census Report, North-Western Provinces*, 1881, Form

- (4) The *Supera* or snakemen (*sánp*, a snake). A small tribe of snake charmers shown in Mathura, Farukhabad, Etah, Bijnor, Moradabad, Bánda, Azamgarh, Benares, Gorakhpur, Gházipur, Taráí, Kheri and Fyzabad.¹
- (5) The *Bádi*, found in small numbers in Bijnor and Muzaffarnagar, who live by cultivating, dancing and singing.¹
- (6) The *Siyár Khawwa* or jackal eaters, jungle gipsies of North Oudh.²

One of the earliest account of the *Nats* or *Bazígars* is given by Captain David Richardson.³ He describes them as divided into seven classes—*Chári*, *Athbháiya*, *Bháinsa*, *Párbati*, *Kalkúr*, *Dorkín* and *Gangwár*, but the difference seems only in name, for they live together and intermarry as one people: they say they are descended from four brothers of the same family. They profess to be Musalmáns, undergo circumcision and at their weddings and burials a Qázi or a Mullá attends to read the service. Thus far and no further are they Musalmáns. “They employ a Bráhmaṇ who is supposed to be an adept in astrology to fix a name for their children, whom they permit to remain at the breast till five or six years of age. In the neighbourhood of Gházipur about 300 years ago there were four brothers named Sá, Sammúla, Ghúndra and Mulla, who separated—Sá to the east, Sammula to the west, Gundra to the north and Mulla to the south. Hence their tribes.”

Captain Richardson gives a specimen of their *patois*, most of which consists of mere inversions of syllables: e.g., fire, *kág* (*ág*): bamboo, *náns* (*báns*); remembrance, *kodál* (*yád*): age, *komr* (*umr*); search, *nalásh* (*talásh*); India, *kindustán* (*Hindustán*); beggar, *nagír* (*faqír*) and so on. On fear of ill Kali is invoked. They inter their dead and the only ceremony is getting drunk. As regards marriage, all parties being agreed they assemble at the bride's house between 9 and 10 p.m. The bridegroom, accompanied by all his relations, male and female, places himself near the door, close to which are fixed four plantain trees forming a square large enough to contain the company. He calls out with a loud voice “Give me my bride.” The brother or some such relation guards the door and prevents his entrance, nay rudely pushes him away. The laugh is now general against the poor bridegroom and many are the jokes played upon him. He makes other attempts to enter, calling his bride, and finally sits down in a corner of the square and laments his fate. The others then intercede for him, and the guardian of the door brings out the girl saying “Here is your bride: behave kindly to her:” she also receives an exhortation to conduct herself like a good and obedient wife. The bridegroom now taking a little red powder which is prepared for the occasion makes a mark with it on her forehead, calling out “This woman is my wedded

¹ Census Report, North-Western Provinces, 1881, Form VIII-B.
Gazetteer, I, 215.

² Asiatic Researches, VII, 451, sq.

³ Oudh

wife." The bride also marks the bridegroom's face, repeating at the same time "This man is my husband." They sit down together and the company arrange themselves in a circle and all get drunk. The bridegroom and the women then convey the bride to the house, where the mothers of the bridegroom and bride are present, neither of them being allowed to appear before him on this night. The bridegroom then rejoins the company in the square and drinking goes on. Next morning the party starts for the bridegroom's house. The dowry is given and the bride and bridegroom with their little fingers joined lead the way. Before the bridegroom's house stands an earthen pot filled with water, in which is placed a [small fresh "branch of a mango tree, which is intended as an emblem of plenty. The mother then comes forward with a sieve containing a rupee, some unhusked rice, paint and *dúb* grass. This she waves round each of their heads and touches their foreheads with it. This is called *wairná*. The bride is then made over to her mother-in-law and the party commences drinking.

Nats will eat anything but garlic and beef, but sometimes drink to excess. "The women possess the secret of love philtres and are consulted by women as to lucky or unlucky days, the ailments of children and their supposed affection by witchcraft or the evil eye. They also make patch work quilts very cleverly, which they sell. Some of them embroider saddle cloths and make up boddices for females. When the women sing they are invariably seated.¹ They have a strong aboriginal element amongst them in demon and snake worship, and in peculiar and secret ceremonies to which they attribute their success as performers: animals and fowls are sacrificed. The best looking girls are chosen as performers. They are not married except to a dagger and usually become courtesans, being instructed in dancing and singing.

In later life they become concubines of men of the tribe or contract second class marriages with them: but some females are always set apart for regular marriage, and if a performing girl should bear a child she is at once withdrawn from performance. Such a proof of her fertility is too valuable to be wasted. Though they profess to be Hindus and for the most part bear Hindu names, yet Muhammadan names are not unknown among them, and they are all votaries of some Muhammadan saint, of whom Sháh Madár is perhaps the greatest. They observe some Muhammadan ceremonies, but do not practise circumcision, nor employ Bráhmans at marriages, which are carried out by their own elders.² One special business of their women is physic, cupping, palmistry, removing worms from decayed teeth and tattooing Hindu women. "They usually sally out in the morning with a quantity of herbs and dried birds and, begging from door to door,

¹ *People of India*, II, 105.

² *Idem*, III, 194.

offer their services generally to the females only, in the cure of whose ailments they pretend to have a peculiar knowledge. Should it happen that they do not return before the jackal's cry is heard in the evening their fidelity is suspected and they subject themselves to the displeasure of their husbands and are punished accordingly. A fault of that nature committed with any one not of their caste is an unpardonable crime."¹ They are possibly one of the many various Indian elements out of which the gypsy races of Europe have been recruited, and Sir R. Burton's² argument, that they cannot be connected with the Gypsies as they are utterly unaccustomed to horse dealing and cattle breeding or poultry plundering, is deprived of much of its force by the fact that in various parts of the provinces, as in Mirzapur, they are clever professional cattle dealers.

The *Nata* dancers or buffoons are mentioned in the *Mahābhārata* as at the Swayamvara of Draupadi.³ Dancing girls were most carefully trained in mediæval India.⁴

About the time of Alexander's invasion jugglery and sleight of hand were one of the chief Indian amusements.⁵ Bábar says "The Hindustáni sleight of hand men do several feats which I never saw performed by those of other countries."⁶

The curious tolerance to the courtesan class has prevailed from very early times. Ambapátá was a noted courtesan of Visala.⁷ The princess Salawati was appointed courtesan, and the price of her embrace was fixed at 2,000 masurans.⁸ It is also noted in Buddhistic times that it was the custom of courtesans not to make known that they were pregnant, and when the child was born it was brought up in private, but if it was a boy it was taken to the forests and exposed. The high consideration paid to prostitutes is noted in the *Dabistán*.⁹ This, it has been supposed, is intelligible only on the supposition that promiscuous intercourse was the aboriginal and long recognised custom of the tribe.¹⁰ Traditionally, dancing girls are under the protection of Vishnu, as one of them was hospitable to him when every one else refused to receive him on his travels.¹¹

The patron saint of the tribe is the celebrated musician Tānsen, who was a native of Patna and a disciple of the famous Haridás Gusáyan, of Brindaban. He went to Akbar's Court, became a Muhammadan and is buried at Gwálior. It is said that he used to listen to the men at the well and appropriate their melodies. His contemporary and rival, Brij Baula, could split

¹ Captain Richardson, *Asiatic Researches*, *ut supra*.

² *Mahābhārata*, I, 184-192: Wilson, *Essays*, II, 327, note. *Idem*, *Works*, III, 326.

³ Wilson, *Essays*, II, 360.

⁴ Elian, VIII, 7.

⁵ Leyden's Baber, 395.

⁶ Spence

Hardy, *Manual of Buddhism*, 244.

⁷ *Idem*, 244.

⁸ II, 154.

⁹ Darwin,

Descent of Man, II, 361: Lubboch, *Origin of Civilization*, 3rd edition, 96: Wake, *Serpent*

Worship, 149: Robertson Smith, *Kinship*, 143.

¹¹ Bouselet, *India and its Native*

Princes, 114.

a rock with a single note. He is said to have learned his bass from the creaking of the flour mill. Tansen is said to have died in the 34th year of Akbar's reign. It is believed that chewing the leaves of the tree over his tomb gives an astonishing melody to the voice, and singing girls make pilgrimages there for this purpose.¹

With such a mixed tribe as the Nats the descriptions of their sub-divisions are diverse. Carnegy says that the Oudh Nats are (1) *Gwāliarī*² of the Gwālior Division, which has three sub-divisions, *Kapūri*, *Bhāto* and *Sarwānī*. (The *Kapūri* apparently take their name from Skt. *karpura*, camphor: the *Bhāto* may be the same as the *Bhātu* or *Bhāntu*, a criminal tribe of Rohilkhand, who are a sub-branch of the Kanjars.) The men of this division buy cattle for butchers, while the women are cuppers, dentists and aurists. They bury their dead and drink inordinately. Marriage is confined to their own three sub-divisions. They are Hindus. (2) *Sanwat*, who are Muhammadans. They also supply butchers and sing the praises of Alha and Udai, the heroic Banāphar heroes, who were afterwards subject to the Rāthors, from whom this class claims descent. (3) *Brijbāsi*.—They are Hindus. The men walk on high stilts and the women show their confidence by dancing and singing under them. They eat pork, drink spirits and bury their dead. They say they came to the land of Brij after the capture of Chithor. (4) *Bachhgoti* are Hindus. The men wrestle and play single stick. The women are depraved. They bury their dead. Carnegy connects them with the Rājput clan of the same name. (5) *Bijaniya*.—Hindus: tight rope dancers. They drink, and bury their dead in an upright posture. (6) *Bariya*.—Hindus. They do not perform, but attend feasts, and eat scraps. The women are depraved. All are addicted to liquor and bury their dead. (7) *Mahāwat*.—By religion Musalmāns. They are said to be expert in treating rheumatism and deal in cattle. Drinking is confined to the seniors on the occasion of deaths. (8) *Bāzigar*.—The common conjurers. They drink and bury their dead. Another list³ gives the Ghāzipur tribes, *Rāri*, *Bhāntu*, *Gwāl*, *Lodhra*, *Maghaya*, *Jūgila* and *Thassūh* and those in the neighbouring Bengal district of Bhagalpur, *Kamarpāli*, *Dangarpāli*, *Mārpāli* and *Samarpāli*. The Nat of the hills is a Dom, who lives by juggling and tumbling.⁴

Naumuslim.—(*Nau*, *nawa*, new.) A new Muhammadan: a common term for a Hindu converted to Islām. It is very often applied to the *Bargujar* and similar Rājput clans which have been converted.

Niyāriya.—(*Niyār*, *nirāla*, separate.) The caste who wash and purify the waste of gold and silversmiths' shops. They are shown⁵ in small num-

¹ Bholanath Chander, *Travels*, II, 68, sq. : Sleeman, *Rambles*, II, 333 sq. : Cunningham, *Archaeological Survey*, II, 370, XXI, 110. ² Notes, 17. ³ *Gazetteer, North-Western Provinces*, VI, 636, sq.

⁴ Atkinson, *Himalayan Gazetteer*, III, 279. ⁵ *Census Report, North-Western Provinces*, 1881, Form VIII-B.

bers in Saháranpur, Muzaffarnagar, Aligarh, Sháhjahánpur, Azamgarh and Etah. The caste is occupational and very mixed.

Odh, Orh.—(According to Nesfield from *ol*, a security for a loan; but this is very doubtful.) A trading class found in every district of the Meerut Division, Mathura, Mainpuri, Etah, Fatehpur, Bareh, Bijnor, Moradabad, Jhánsi and Bahraich. They are very clever, scheming traders. They may possibly be akin to the *Aroras* or *Roras* of the Panjáb, of whom an account is given by Ibbetson.¹ An attempt has been made² to identify them with the *Woddas* of Maisur. It is said they still retain the dialect of the Panjáb bazárs, as well as the costume and peculiar spade blade of the tribe.³ These, however, would seem to be a different tribe who live by working as navvies.

Pallédár.—(*Pallá*, a sack.) The porter class who haul about grain in markets. A purely occupational and mixed class.

Panka, Panhiya.—(*Panik*, the elastic bow which keeps the thread spread out in front of the weaver.) A menial caste of weavers found in south Mirzapur. They are regarded as the dregs of highland society. “According to their own vague traditions their sires came from the west as serfs or dependents of the Mánjhi Kharwárs, and to this day no Mánjhi with any claims to importance is without a domestic servant (*kutwár*) of the Panka tribe. When not thus employed most Pankas are weavers, but a few have taken to cultivation.”⁴

Pardesi.—(Lit., foreigners.) A criminal tribe in Gorakhpur and the adjoining Bengal districts. They are addicted to robbery and pretend to change the commoner metals into gold and silver. They are now emigrating from Gorakhpur to Champáran, where they are watched.⁵

Pási.—(Skt. *páshika*, a bird catcher.) A tribe of agriculturists, toddy makers, watchmen and thieves found in large numbers in Lucknow, Sitapur, Allahabad, Rae Bareli, Benares and Fyzabad Divisions, Sháhjahánpur and Pilibhít: very few in the Meerut, Agra, Jhánsi and Kumaun Divisions.⁶

They are also known as *Pasiya* and in Gorakhpur *Pási Baurási*.⁷ The small tribe of *Tárikash* shown in Allahabad, Azamgarh, Mirzapur, Basti, Taráí and Fyzabad is the same. Sleeman says that it was supposed that there were 100,000 families of *Pásís* in Oudh, who were skilful thieves and robbers by profession and were formerly Thags and poisoners as well. They generally formed the worst part of the gangs of refractory landlords who “keep *Pásís* to fight for them as they pay themselves out of the plunder and cost

¹ *Panjáb Ethnography*, section 543.

² *Panjáb Notes and Queries*, I, 41.

³ *Idem*, I, 77, 113 sq.

⁴ Conybeare, *Dudhi Report* 6.

⁵ *Report, Inspector-General, Police, North-Western Provinces*, 1868, pp. 28, 51, 67, 111.

⁶ *Report, Inspector-General, Police, North-Western Provinces*, 1870, p. 21C.

⁷ *Census, North-Western Provinces*, 1881, Form VIII.

⁸ *Idem*, 1865, Table IV, 27.

little to their employes. They are all armed with bows and arrows and are very formidable at night. They and their refractory employes keep the country in a perpetual state of disorder."¹ Many used to adopt poisoning as a trade.² "Khumma Ráwat of this tribe was a common village watchman. His grandson, the notorious Ganga Bakhsh of Kásimganj, and his relatives at one time held no less than 200 villages. He and his son Ranjít were afterwards hanged and their greatness is a thing of the past. In the Kheri district the *Pásís*, *Rájpásís*, *Arakhs*, *Motis* and *Khatíks* are looked upon as kindred classes. The *Rájpásís* of that part of Oudh say they are descended from Ratandat Sinh, a Thákur of Pataungarh, near Nimkhár and a *Pási* woman who bore him several children. These at his death are said to have inherited their father's estate and in time from them a powerful clan has descended."³ They went so far as to claim a marriage alliance with the head of the *Abhan* race of *Rájpúts*. "He is said to have yielded consent on the ground of the *Rájpút* paternity of the *Rájpásís* and to have invited the whole of that tribe to the betrothal feast. He plied them well with spirits, to which the tribe is to this day much addicted, and while they were in a state of unconsciousness some 700 or 800 of them were put to death and their estates seized by the victors. Those who escaped are said to have fled to and settled in Bángar Mahmudi and the northern part of Sitapur. They intermarry among themselves."⁴ There is a legend that "during the time that Parusharáma was incarnate, there was an austere devotee called Kuphal who was begged by Brahma to demand of him a boon: whereupon he requested that he might be perfected in the art of thieving. His request was granted, and there is a well known verse regarding the devotion of Kuphal, the pith of which is that the mention of the name of Kuphal who received a boon from Brahma removes all fear of thieves: and the mention of the names of his three wives Maya (illusion), Mindra (sleep) and Mohini (enchantment) deprives thieves of success in their attempts against the property of those who repeat their names." There is also a tradition that a descendant of Kuphal named Karan who dwelt in the jungles and is now deified by his race had two wives, the one a Chhattri and the other an Ahírin. From the former of these it is asserted sprang the *Rájpásís* and *Bhíls* and from the latter the *Khatíks*. "Another tradition is that the *Pásís* came from Kachh and settled in Kanauj. According to this tradition there were four brothers who were once called out to fight and of these Mahan alone responded. He was killed, and it is said that the descendants of this hero are the *Rájpásís*, while the descendants of the other brothers who lived to fight another day are those that are now known as *Arakhs*, *Marghas* and

¹ Sleeman, *Journey*, I, 25.
61, sq.

² *Idem*, I, 333.

³ Carnegy, *Notes*, 61.

⁴ *Idem*.

Thothos." A heroic Pási named Sen of Barniya figures prominently in the legend of Alhá and Udal.

In Sitapur the *Pásís* are said to be divided into *Rájpásís*, *Arakh*, *Bachar*, *Mohini* and *Khattik*. To the east of the province their divisions are *Magadhá*, *Rauta* (from the Rotas river) and *Tirsuliya* "because they have planted the sacred ocymum called *Tirsuli* and have thus become a kind of Hindus."¹ Buchanan seems to have confounded *tulasi*, the sacred basil, with *trishúla*, Siva's trident. Many of them are, according to the same authority, called *Byadha* or robbers. In Azamgarh² they are divided into the *Manwás* and *Tármáli* whose name is connected with the toddy palm (*tár-malná*, to crush) and who live by extracting and collecting toddy and making fans and other articles of the leaves. Carnegie³ tries to make out that the *Bais* and various other Oudh Chhatttri tribes are of *Pási* origin, but this is very doubtful.⁴ The *Baheliyas* (*qv.*) of the eastern districts describe themselves as a sub-division of the great *Pási* tribe. The *Pásís* are no doubt, in a great measure, of aboriginal origin. Curiously enough many of them have adopted the worship of the *Panch píri* or five great saints of Islám.

Pathán.—"The words Pathán and Afghán are used indifferently by the natives of India to designate the nation. But the two words are not used as synonyms by the people themselves. The original Afgháns are a race of probably Jewish or Arab extraction, and they, together with a tribe of Indian origin, with which they have long been blended, still distinguish themselves as the true Afgháns or since the rise of Ahmad Sháh Durrání as *Durránís* (either from *durr-i-daurán* 'pearl of the age' or *durr-i-durrán* 'pearl of pearls')." "The true *Patháns* are apparently of Indian origin. Their language is called *Pashto* or *Pakhto* and they call themselves *Pukhtána* or *Pakhto*, and it is this word of which *Pathán* is the Indian corruption. Some authorities connect the name with the *Pakhtiyáni* of Herodotus. Modern genealogists trace the descent of Afgháns, Patháns and Ghilzais from Kais or Kish, the father of Saul, and they say that the prophet, pleased with the services of Kais named after his forefather, gave him the title of *Pathán*, the Syrian word for rudder, and bade him direct his people in the true path."⁵ By one authority⁶ the name *Afghán* is said to mean "wailing;" but another explanation is more probable. *Ashvaka*, a name of Sanskrit origin, was used as a territorial appellation of Gandhára. This word, derived from *ashva*, a horse, signifies merely "the cavaliers." It was less an ethnic, in the rigorous acceptance of the word, than a general appellation applied by the Hindus of the Panjáb to the tribes of the region of the Kophes

¹ Buchanan, *Eastern India*, I, 175.

44, sq. ² Oudh Gazetteer, I, 377.

394, sqq.

⁶ Benjamin, *Persia*, 142.

³ *Settlement Report*, 33.

³ *Notes*,

⁵ Ibbetson, *Panjáb Ethnography*, section

renowned in antiquity for the excellence of its horses. In the popular dialects the Sanskrit word took the usual form *Assaka*, which reappears scarcely modified in Assakani or Assakeni in the first historians of the expedition of Alexander and subsequent writers. It is impossible here not to recognise the name *Avghán* or *Afghán*.¹ Another Indian term for the tribe is *Rohilla*, from *Roh-koh* the mountain home of the *Patháns*. Rájá Lachhman Sinh² would derive *Pathán* from the Hindi *Páthá*, the top of a hill, and he would connect the title *Khán* commonly applied to them with the aboriginal hill tribe of *Khandú* or *Khond* who were driven from Upper India by the Aryans into Khándesh and the north-west. Others connect it with the Sanskrit *Asu* or *Swámin*, meaning "lord." Some make the Patháns Jews: others, like Tod, connect them with the *Jádon* Rájputs. In the Upper Duáb the more important clans are *Kheshgi*, *Bárabasti* and *Aghwán*. "They are more particular than other Musalmáns in preserving the purity of their race. In body they are generally well built and moderately stout, with a fair complexion. Their characteristic qualities are courage, concert, abruptness, bigotry and irritableness."³

Húch, which means awkward or blundering, is a common synonym for an Afghán in India.⁴ The word *Ghílzái* is another form of *Khilchi*, which in Turkish means a swordsman. As to the *Rohillas*, whose name is derived from the Afghán district of *Roh* or *Koh*, "the highlands,"⁵ they assert their Coptic origin and say that, driven out of Egypt by one of the Pharaohs, they wandered westward till they arrived under that part of the mountains known as Sulaimáni Koh or the hill of Solomon, where they halted.

It is curious that they should have obtained so firm a hold on the province of Rohilkhand as to give it a name so universally recognised when they were only foreigners who held it for only about 50 years.⁶ Shore⁷ says that Rohilla soldiers will submit to be flogged within an inch of their lives with a leathern martingale, but to be struck with a whip or cane would be an indelible disgrace and very likely to be resented by a stab or a bullet. There is a full account of the *Bangash Patháns* of Farukhabad in the *Calcutta Review* for 1865.

Patwa.—(*Pata*, silk.) The class who make silk braid and fringe, waist bands, &c. In the Panjáb they are said often to be *Khattris*.⁸ They are found in all districts of the North-Western Provinces and Oudh except Garhwál and Almora. The caste is merely occupational. Another name for them is *Pathár*.

¹ St. Martin, quoted by J. W. McCrindle, *Indian Antiquary*, VI, 343 sq.

² *Bulandshahr Memo.*, 192.

³ Rájá Lachhman Sinh, *ut supra*.

⁴ Brigg's *Ferishtah*,

II, 174.

⁵ Wilson, *Ariana Antiqua*, 158.

⁶ Moradabad Settlement Report, 12f.

⁷ Notes, II, 490.

⁸ Ibbetson, *Panjáb Ethnography*, section 563a.

Pujári.—(*Pújá*, worship: *kāra*). A general term for a celebrant of Hindu ceremonies. In the hills the class of this name are mostly *Khasiyas* or the offspring of *soi-disant* celibates of any religious fraternity. Any Bráhmaṇ may adopt the profession, though it is apparently as much despised as it was in the time of the *Mánava*s.¹ The *Pujáris* are in fact the lowest class and include both Bráhmaṇ and Kshatriyas. To the latter belong the *Ráwats* so numerous in Garhwál and the *Tapasis* (the *Tabasoi* of Ptolemy)² to whom the *Tákulis* of Kumaun are analogous.³

Púrabiya.—(*Púrāb*, the east.) A general term for residents of the eastern districts. There is a special caste of excavators and labourers who have returned themselves under this name in Saháranpur, Meerut, Bánda and Almora.⁴ They are probably *Luniyas*.

Qalandar.—(According to Platts, for an original *kalandar*, a rough unshaped block or log.) Properly a Muhammadan ascetic who abandons the world and wanders about with shaven head and beard. He is our old friend, the calendar of the *Arabian Nights*. Generally, however, he is a vagrant who goes about with bears, monkeys and the like.

Qaltabán, Qaltbán.—(According to Platts, from Skt. *kulata*, an unchaste woman.) The class of pimp or associate with prostitutes.

Qází.—The class of Muhammadan law doctors who give opinion on all religious and legal questions: in some places regarded almost as a separate caste.

Qassáb, Qassái.—(Arabic *qasab*, to cut.) The butcher caste. The use of animal food was common in early times and is referred to by Manu.⁵ The *Vaikarta* of the Vedas was a sacrificial butcher. In Buddhist times, however, we read that “in Madhyadesa they do not keep swine or fowls: they do not deal in living animals nor are there shambles or wineshops round their markets.”⁶ There is a sub-division of the Qassáb known as *Chik* or *Chikwa*, who will not kill beef and confine themselves to mutton and goat flesh.

Ráj.—(*Rāja*, king.) The mason caste: known as *Ráj mistri* and in Persian *Mi'már*. The caste is purely occupational and consists of various elements, including many Chamárs. The *Ráj* are found in every district of the Meerut, Sitapur, Agra (curiously excepting Agra itself), Lucknow (except Lucknow), Rae Bareli (except Rae Bareli) Divisions and in the Moradabad, Budaun and Sháhjahánpur districts.⁷

¹ Wilson, *Vishnu Purana*, preface, III: Wilson, *Vishnu Purana*, preface, Chap. XV, p. 326: Wheeler, *History of India*, III, 82.

² J. W. McCrindle, *Indian Antiquary*, XIII, 360.

³ Atkinson, *Himalayan Gazetteer*, III, 428, 437.

⁴ *Census Report, North-Western Provinces*, 1881, Form VIII-B.

⁵ III, 3, V, 32-35.

⁶ Beal, *Fah Hian*, 55.

⁷ *Census Report*, 1881, Form VIII-B.

Rájpút.—(Skt. *Rájd-putra*, son of a prince.) (*Thákur, Kshatriya, Chhatttri.*) The so-called royal race of India. All or most of the *Rájpút* tribes of these provinces have legendary accounts of their origin from the country known as *Rajwára* or *Rájasthán* or *Rájpútána*. "The term *Rájpútána* is at present restricted to the states lying between the *Jumna* and *Narbada*, of which the *Jumna* forms the eastern boundary: but previous to the *Mahratta* conquest it really extended from the *Satlaj* on the west to the *Chhota Sindh* river of *Narwár* on the east. Within these limits the old states of *Rájpútána* may be conveniently divided into three large groups according to their relative positions as Western, Eastern and Southern:—

Western *Rájpútána* including the *Ráthor* states of *Bikáner* and *Márwar*: the *Jádon* *Bhatti* state of *Jesalmer*: the *Kachhwáha* states of *Jaipur* and *Shekhávati* and the *Chauhán* state of *Ajmer*.

Eastern *Rájpútána* would include the present *Naruka Kachhwáha* state of *Alwar*: the *Ját* states of *Bharatpur* and *Dholpur*: the *Jádon* state of *Karauli*: the British districts of *Gurgaon*, *Mathura* and *Agra*: and the whole of the Northern districts of *Gwalior* which still bear the names of their old *Rájpút* proprietors as *Jádonwati*, *Tomargár*, *Kachhwáhagar*, *Bhadaurgár*, and *Khichiwára*.

Southern *Rájpútána* including the two *Chauhán* states of *Búndi* and *Kotah*, with the whole of *Mewár* and *Málwa*.

In ancient times the whole country lying between the *Arbali* hills of *Alwar* and the *Jumna* was divided between *Matsya* on the west and *Surasena* on the east with *Dasúrna* on the south and south-west border. *Matsya* included the whole of the present *Alwar* territory with portions of *Jaipur* and *Bharatpur*. *Bairát* and *Muchári* were both in *Matsyadesa*, while *Káranan*, *Mathura* and *Bayána* were all in *Surasena*. To the east was *Panchála*, who held the *Antarveda* and *Rohilkhand*. The *Surasenas* were *Jádavas* or *Yaduvansis*. A large portion of their old country is still in the possession of the *Jádon* *Rája* of *Karauli*. Their chief towns were *Methora* and *Kleisobaras* or *Mathura* and *Krishnapura*. The *Yádavas* first succumbed to the great *Maurya* dynasty of *Magadha* and were afterwards overwhelmed by the *Indo-Scythians* under the satraps *Rájubul* and his son *Sandása*. It next fell under the *Gupta* dynasty, the power of which was broken by the death of *Skanda Gupta* in 319 A.D. At the time of *Hwen Thsang's* visit in 635 A.D. the King of *Mathura* was a *Súdra*, but a few centuries later the *Jádon* *Rájpúts* were in full possession of both *Bayána* and *Mathura*. Nearly the whole of Eastern *Rájpútána* therefore belonged to the *Yaduvansi* or *Jádon* *Rájpúts*. They held one-half of *Alwar* with the whole of *Bharatpur*, *Karauli*, and *Dholpur* besides the British districts of *Gurgaon*, *Mathura* and the greater part of *Agra* west of the *Jumna*. It seems possible also that they may have

held some portions of the present Gwálor territory lying along the Chambal river opposite Karauli.”¹ It was on the death of Harsha Varddhana, the famous king of Kanauj, who reigned from 607 to 650 A.D., that most of the Rájput families would appear to have risen to power. The *Tomaras* of Delhi, the *Chandelas* of Khajuráho and *Sisodiyas* of Chithor as well as the *Kachhwáhas* of Narwár and Gwalior all begin their genealogies from this time.² As far as the eastern part of the province is concerned Sir C. Elliott³ suggests that the amount of pressure by the Muhammadan invaders determined the character of the Rájput colonisation. The *Chauháns* are scattered over a wide extent of country and broken up into many small estates, while the powerful *Gahlots* of Chithor and *Kachhwáhas* of Amber maintained their independence for three centuries more and threw out hardly any colonies. The Oudh Rájputs may be divided into three great classes: the *Bisen*, *Gaharwár*, and *Chandel* were settled in the pre-historic period: the *Gautam*, *Janwár*, *Chauhán*, *Raikwár*, *Dikhit* and *Sakarwár* emigrated after the incursion of Shaháb-ud-dín Ghori at the close of 12th century: the *Gahlot*, *Sengar*, *Panwár*, *Gaur* and *Parihár* came after the establishment of the Muhammadan power: the *Ráwat* and *Mahrór* are indigenous to Unao and are not found elsewhere. According to the Gházipur traditions only from 15 to 30 generations have elapsed since the first advent of their forefathers. Except the *Hayobans* Rájputs and the *Kinwars* all the tribe name places in the north, north-west or west as the homes of their race. Málwa, Bundelkhand, the Duáb, the country beyond the Jumna from Agra to Delhi, Oudh and the country beyond the Ghághra, all are named as the old homes of tribes now in Gházipur.⁴ The Oudh clans who claim an extra-provincial origin trace their descent to single Chhatttris and not to troops of Rájput invaders. Such are the *Bais* of Baiswára, who claim to descend from Tilok Chand, who came from the Central Provinces, and the *Rajkumárs* from Bariyár Sinh *Chauhán* of Mainpuri, through whom they claim kindred with Prithivi Rája of Delhi. With these exceptions none of the clansmen of eastern Oudh claim western origin.⁵

The traditions of the sub-castes quoted further on exemplify the fact that many of these tribes are closely connected with the aboriginal races, and that there are grave reasons for suspecting the purity of their descent. For instance, the *Kánhpuriya* and *Bandilgoti* are traditionally descended from malalliances between two *Bráhman* brothers and women of the *Abár* and *Dharkár* castes. The *Amethiyas* call themselves *Chamár Gaur* and are reputed to be descended from a *Chamár* father and a *Gaur Bráhman* mother. Within the memory of man an *Amethiya* chieftain has, according to Sleeman, taken to wife the granddaughter of an ex-Pási

¹ *Archæological Reports*, XX, 1, *sqq.*
of Unao, 28, 45.

² Oldham, *Memoir*, I, 45.

³ *Idem*, II, 311.

⁴ *Chronicles*

⁵ P. Carnegy, *J. A. S. B.*, 1876.

village watchman and raised up orthodox seed unto himself. The *Ráotárs* are another numerous clan with the same parentage (*Bráhmaṇ, Ahír*) as the *Káñhpuriyas*. Their name is taken from *Ráwat*, an *Ahír* chief. The *Palwárs* are said to be descended from a common ancestor who had four wives, of whom only one was of his own status, the others being a *Bharin*, an *Ahírin* and another low caste woman. The *Bhále Sultán* are of equivocal *Ahír* origin. Many *Bais* are not akin to the *Tilokchandi Bais*.¹ In proof that the present *Rájpúts* are a congeries of various tribes, Nesfield adduces the names of the sub-divisions which he holds (in some cases with apparently insufficient reason) to be identical with those of hunting and pastoral tribes—*Barwár, Khangár, Gaharwár (Khairwár), Gadariya, Gújar* or *Bhat Gújar, Yadu* or *Jádon, Meo, Gaur, Chamár Gaur, Jaiswár, Bundel, Domwár, Khági, Nágór, Nágbansi, Baheliya* or *Beriya, Gadiya, &c.*² And there can be little reason to doubt that this process of promotion is still going on as in the case of the *Khasiyas* of the hills, and the Singrauli *Rája* of south Mirzapur, who has developed from an aboriginal *Kharwár* into a *Benbens* *Rájpút*.

The following are some of the *Rájpút* sub-divisions found in these provinces :—

Agastwár.—(From their eponymous founder Agastya Rishi.) A small clan of *Rájpúts* in Haveli Benares.³

Ahban.—(Skt. *ahi*, a snake.) A clan of Oudh *Rájpúts*; they lay claim to a snake lineage. "No member of the Ahban tribe ever forfeited his inheritance by changing his creed; nor did any of them, I believe, change his creed except to retain his inheritance, liberty, or life threatened by despotic and unscrupulous rulers. They dine on the same floor, but there is a line marked off to separate those of the party who are Hindus from those who are Musalmán. The Musalmáns have Musalmán names and the Hindus have Hindu names, but both still go under the common patronymic name of *Ahbans*. The Musalmáns marry into Musalmán families, and the Hindus into Hindu families of the highest class, *Chauháns, Ráthor, Raikwárs, Janwárs, &c.* * * * Their conversion took place under Muhammad Firm ²Ali *alias* Kálápahár, to whom his uncle, Bahlol, king of Delhi, left Bahraich as a separate inheritance a short time before his death, which occurred in 1488 A.D. This conversion stopped infanticide, as the Musalmán portion of the tribe would not associate with the Hindus who practised it."⁴

Amethiya.—(From their headquarters, Amethi, district Lucknow.) Sir H. M. Elliot ⁵ calls them *Chauhán Rájpúts* of the *Bandhalgoti* sub-division, a few of whom have settled in Salempur Majhauhi of Gorakhpur. But

¹ Carnegie, *loc cit.*
sary, sv.
sary, sv.

² Brief View, p. 17, sq.

³ Sleeman, *Journey through Oudh*, II, 98.

⁴ Sir H. M. Elliot, *Glossary*, sv.
⁵ Supplemental Glossary.

in Oudh they are known¹ as a branch of the *Chamár Gaur*. Their story is that when the Kshatriyas were exterminated by the Bráhmans a pregnant Gaur Kshatriya widow found refuge in the hut of a Chamár and was there delivered of the founder of the clan. They keep this alive by the worship of the currier's scraper (*Ránpí*). Tradition discovers them first at Shiupuri and then at Fort Kalinjar. From thence they emigrated to Amethi about the time of Timúr's invasion. In Amethi² itself they say that they came from the country near Kangari at the end of fourteenth century. Another legend would connect them with the *Ambasthas* of Manu : but this is worthless. Carnegy³ says that they are *Bhars*. That they are intermixed with aboriginal races is at least probable.

Arail.—A clan scantily represented in Basti.

Báchhal.—(*Báchhna*, to distribute.) A clan possibly, as shown by their legends, intermixed with aboriginal races. Their earliest settlements were in Rohilkhand where their ancient capital is represented by the villages of Deoriya and Dewal in Pilibhít.⁴ Those in Bareilly claim descent from Rájá Ben or Vena.⁵ Up to the invasion of the *Katehriyas* in 1174 A.D. they were the dominant power in Eastern Rohilkhand beyond the Rámangá. They gradually retired before the *Katehriyas* till they lost all their territory to the west of the Deoha or Pilibhít river, and though harassed by the Muhammadans managed to hold a small territory. They were finally driven into the jungle, and the twelve sons of their Rájá, Udarana or Aorana, were killed. Abul Fazl⁶ records that they held the post of Aramray in Gújarát. The title *Chhindu* in inscriptions is unknown to the race and may possibly be that of one of the early ancestors of the clan.⁷ In Azamgarh they claim descent from a *Rájbhár*.⁸ In Sháhjahánpur they fix their emigration at the time of Jaichand of Kanauj, and they possibly settled prior to all the other Thákur clans except the *Kásib*.⁹ In Bijnor they claim to be *Sombansi* and to be successors of the *Gújars*.¹⁰ In Mathura the *Sisodiyas* of impure origin (*Gaurua*) are usually called *Báchhal* from the Bachhban at Sehi, where their *Guru* always resides. They say they emigrated from Chitor 700 or 800 years ago, but more probably after Alá-ud-din's famous siege in 1303. They are numerous in Chháta and there are a few of the same clan in Bhangaon and Bewar of Mainpuri.¹¹

Bachhgoti.—Another name for the *Rajkumár* (*qv.*) clan.

Bais.—(Skt. *Vaisya*, one who occupies the soil). They have a place in the 36 royal races, but Tod believes them to be but a sub-division of the *Súr*-

¹ W. C. Bennett, *Clans of Rae Bareilly*, 14 sq.

² *Oudh Gazetteer*, I, 42.

³ *Notes*, 20, sq.

⁴ *Archæological Survey*, p. I, 352, sq.

⁵ *Settlement Report*, p. 18.

⁶ Gladwin's *Ain-i-Akbari*, II, 69.

⁷ *Archæological Survey*, I, 356, sq.

⁸ *Settlement Report*, App. I, 2A.

⁹ *Settlement Report*, p. 59.

¹⁰ *Gazetteer*, North-

Western Provinces, V, 287.

¹¹ *Growse, Mathura*, 12, 356.

javansi as they are met with neither in the lists of Chand or in those of the Kumarpál Charitra.¹

In these provinces they usually trace their origin to Daundiya Khera on the Ganges and the tract known as *Baiswára*, which is defined by Sir H. M. Elliot² to lie between Cawnpur on the west and the Sai river on the east, between the Chhuáb rivulet on the south and Dikhtán, the country of the *Dikhit* Rájputs, on the north. This Daundiya Khera is possibly the *Aúndhar* of the Muhammadan historians.³ Hwen Thsang calls Harsha Vardhana (607—648 A.D.), who was the most powerful sovereign in Upper India, *Feiske* or *Vaisya*, by which General Cunningham⁴ believes he meant *Bais*; otherwise his connection with the Rájput families of Málwa and Balabhi would have been impossible.

Their tribal hero is Saliváhana, the mythic son of a snake, who is said to have conquered Vikrámajit of Ujjain and fixed his own era 55 A.D.⁵ This tradition of serpent origin is perpetuated in the tribal tradition that "no snake has or ever can destroy one of the family. They seem to take no precautions against the bite except hanging a vessel of water over the head of the sufferer with a small tube in the bottom from which the water is poured on his head as long as he can bear it."⁶ The cobra is in fact the tribal totem.

The eponymous hero of the *Bais* of Baiswára is Tilok Chand, and from him they are named *Tilokchandi*.

The ordinary *Bais* give their daughters in marriage, amongst others, to *Sengar*, *Bhadauriya*, *Chauhán*, *Kachhwáha*, *Gaulam*, *Parihar*, *Dikhit* and *Gaharwár* Kshatriyas and receive daughters in marriage from the *Banáphar*, *Janwár*, *Kháchar*, *Raghubansi*, *Raikwár*, *Karchauli*, *Gahlot*. But the *Tilokchandi* ally themselves only with tribes of the bluest blood.⁷ Their branches are descended from Harihar Deva and Prithivi Chand, the sons of Tilokchand.⁸

The *Bais* of Bewar in Mainpuri are immigrants from Daundiya Khera and as far back as 1391-92 A.D., in concert with the *Ráthors*, they created such a disturbance here that it was thought necessary to send out large bodies of imperial troops to quell them. Deoli, their chief seat in Barnahal, is mentioned in the *Tárikh-i-Mubárah Sháh* as a very strong place, in the possession of infidels, and as having been attacked and destroyed in 1420 A.D. by Sultán Khizar Khán on his march from Koil to Etáwah.⁹

¹ *Annals*, I, 127.
náma, I, 160.

² *Supplementary Glossary*, sv. *Beis*.
³ *Archæological Reports*, I, 280.

⁴ *Unao*, 66 sqq.; Benett, *Clans of Rae Bareilly*, 6, sqq.

⁵ Sir H. M. Elliot, *Supplementary Glossary*, sv. *Beis*.
⁶ *Journey*, I, 264.

⁷ *Mainpuri, Settlement Report*, p. 20.

⁸ Dowson's *Elliot Chach-*

⁹ Elliott, *Chronicles of*

¹⁰ Sleeman, *Journey through*

¹¹ Sleeman,

The Farukhábád story is that the emigrants from Daundiya Khera were led by two brothers, Hansráj and Bachráj, that they were first subject to the aboriginal *Bhyárs*, but finally turned against them and established themselves in Sakatpur and Saurikh and also in a few villages across the Isan Nádi.¹

In Budaun there are two divisions, *Chaulhari* and *Ráé*, so called from the two sons of their traditional leader Dalíp Sinh of Baiswára. They dated their immigration in Basti only five or six generations before Buchanan wrote.²

In Gorakhpur some call themselves *Nágbansi* and say they sprang from the nose of the famous cow Kámdhenu, which belonged to the Rishi Vasishtha.³ The clan in Gházipur claims descent from Bhagel Ráé, who came from Baiswára fifteen generations ago and colonised the jungle.⁴

Their emigration into Rohilkhand is not placed earlier than the time of Akbar.⁵ They have a romantic story of how two of them rescued the Princess of Argal from the Muhammadans, and they hence consider marriage with a Gautam particularly lucky.⁶

After all there seems a strong doubt as to whether the *Bais* are pure Rájputés. The clan about 400 years ago seems to have been made up of adventurers of various classes.⁷ In Azamgarh they fasten the breast flap of their coat on the left side in the Muhammadan fashion in memory of one Khwája Minháj,⁸ and their snake totemism suggests aboriginal intermixture. The females can never wear cotton cloth of any colour but white, and above the ankles nothing but gold, and if not, nothing, not even silver, except on the feet and ankles. The men never condescend to hold the plough.⁹ Dr. Butter says¹⁰ that "they pride themselves on being the most enterprising, the wealthiest, the best housed and the best dressed people of Oudh. They are not like the other Rájputés, who can only become cultivators or soldiers, being precluded by the rules of their caste from touching scales or weights. They have overcome their scruples to military service, though even to the present day no *Bais* who has been at sea is allowed to retain his caste. They have also banking establishments and cloth depôts from Calcutta to Jaipur. Their traffic includes elephants from Tipperah, shawls from Kashmir and every commodity vendred between those limits."

Baghel.—(Skt. *vyághra*, a tiger.) Tod¹¹ calls them "the most conspicuous branch of the original *Solanki* stock." It took its name from Bágh Ráo or Vyághra Deva, son of the great Sidh Ráe Jai Singh, seventh in descent from the founder of the dynasty of Anhalwára Pattan and "at the

¹ *Settlement Report*, p. 12.

² *Eastern India*, II, 380.

³ *Idem*, II, 460.

⁴ Oldham's *Memo.*, 65.

⁵ *Gazetteer, North-Western Provinces*, V, 189—287.

⁶ Benett, *Clans of Rae Bareilly*, 8, sq.

⁷ *Idem*, 23, note.

⁸ *Settlement Report*,

49, sq.

⁹ Sleeman, *Journey through Oudh*, I, 270, sq.

¹⁰ *Outlines*, 88.

¹¹ *Annals*, I, 105, sqq.

head of the richest, if not the most warlike, people of India." This name of their eponymous hero is possibly a comparatively recent invention and the title is probably totemistic as, according to Captain Forsyth,¹ they claim descent from a tiger and protect it whenever they can. One legend is that a prince of the *Chalukyas* of Palgarh in Gujarát had a son whom he was directed to expose in a jungle as he would one day be the cause of great wars and disturbances in India. This was done, and some time after a holy Rishi found him in a cave where he had been nursed by a tigress. He founded the *Baghel* Kingdom of Bandhugarh.² Their story as given by Cunningham³ is that they emigrated to the upper valleys of the Son and Tons between 580 and 683 Sambat from Gujarát under Vyághra Deva and succeeded to the *Chandels*, *Kalachúris*, *Chauháns*, *Sengars* and *Gonds*.

In Farukhábad⁴ they trace their origin to Mádhogarh and fix their settlement in the time of Jaya Chandra of Kanauj, which is also the story as told by Abúl Fazl.⁵ Their original headquarters there was at Anógi in pargana Kanauj under Harhardeva and his son Harbans. Their property was acquired during the conflict between the Nawábs of Farukhabad and Oudh and the Marhattas and their estates fell into two divisions, Tirwa and Thatiya. The latter ráj was confiscated early in the century owing to the opposition of Chhattar Sál to the English.⁶

They give their name to *Baghelkhand* or *Ráwa*. "They acquired considerable influence during the time of Akbar, who in his youth was for a long time a companion of Rájá Rám Baghel and whose mother was indebted to him for protection during the troubles of Humáyun."⁷

Bágrí.—(Properly a resident in the *Bágar* or prairies of Bikaner, a word connected with Hind *bakhar*, enclosure, Skt. *valkala*, tree bark.) In the Panjáb the term is applied to any Hindu Ját or Rájput from the Bágar.⁸ The clan is now found in Bánda, to which place they say they emigrated with Prithivi Rájá from Delhi. Like some of their Panjáb brethren they claim *Chauhán* descent and say they separated on account of some breach of caste rules.⁹ Sir H. M. Elliot notes that there is an extensive clan of *Bágrí* Bráhmans and the name enters into the subdivisions of several other castes.¹⁰ In Central India¹¹ they are professional robbers and avoid taking salt from the hands of any but their own brethren, "dreading no doubt the inconvenience which would result from the frequency of an act that forced them to abstain from plunder."

¹ *Highlands of Central India*, p. 278.

² Roussélet's *India and its Native Princes*,

p. 364.

³ *Archæological Reports*, XXI, 103, sqq.

⁴ *Settlement Report*, p. 12.

⁵ Buchanan, *Eastern India*, II, 451.

⁶ Farukhabad, *Settlement Report*, 93 sq.

⁷ Sir

H. M. Elliot, *Supplementary Glossary*, s.v.

⁸ Ibbetson, *Panjáb Ethnography*, section 446.

⁹ *Gazetteer, North-Western Provinces*, I, 101—160.

¹⁰ *Supplementary Glossary*, s.v.

¹¹ *Malcolm*, II, 183.

Banāphar.—(*Bannāphir*.) A tribe of *Yadubansi* Rājput̃s found in south Oudh, in Karra of Allahabad, in Narwan Haveli and Katchar of Benares, in Garra Mandla and Bundelkhand where their original seat is Mahoba. Alha and Udal, the heroes of the *Chandel-Chauhān* war with Prithivi Rāja, belonged to the clan.¹

Bandhalgoti.—(*Bandhugoti*.) A clan principally found in Oudh: the Gorakhpur branch are said to have come from Cawnpur.² In Oudh they claim to be *Sūrajans* of the Jaipur family and to have come from Narwar-garh under Sūda Rae and to have expelled the Bhars about 900 years ago. They are said to take their name from Bandhu, a son given by the prayers of a saint to Mandhāta Sinh, sixth in descent from Sūda Rāe.³ But according to Carnegy⁴ they spring from a Brāhman, Chūchū Pānre, and a Dharkārin or Dom woman, and their name is connected with the *Bānsphor* Doms. They worship the *bānka* or bamboo knife, which they now say is a poniard, the symbol of Narwar. The brother of Chūchū Pānre is said to have been Kunnū Pānre, who was ancestor of the *Kānhpuriya* Rājput̃s by an Ahir woman.

Bargala.—A class of Rājput̃s in Bulandshahr. They are a spurious branch of the Lunar race and are ranked as *Gaurua* because they practise widow marriage. They claim descent from two brothers, Drigpāl and Bhatipāl, who are said to have been emigrants from Indor in Malwa and commanded the royal force at Delhi in the attack on Rao Pithaura. A number were converted in the time of Aurangzeb. They are a misconducted tribe and lost most of their villages in the Mutiny.⁵

Bargyan.—A clan in Ghāzipur who call themselves a branch of the Mainpuri *Chauhāns*. They say they got their name because one of their ancestors performed some great exploit (*barā kām kiya*!). They are now poor and discontented.⁶

Bargūjar.—(Skt. *Vridha*, Hind *barā*, great Gūjar). They are one of the 36 royal races⁷ and the only one except the *Gahlot* which claims descent from Lawa, son of Rām Chandra. According to Sir H. M. Elliot they are found in large numbers from Sambhal, Seondara and Salempur in Rohilkhand to Atrauli and Koil and even Jalesar in Etah. They are also in Shamsābād of Farukhabad, and Gorakhpur.⁸ They settled at Anūpshahr of Bulandshahr after their expulsion from Rājputāna by the *Kachhwāhas* and intermarrying with the *Dors* expelled the *Mewātis* and *Bhīhars*, the former owners of the country.

¹ Sir H. M. Elliot, *Supplemental Glossary*, sv.: *Gazetteer, North-Western Provinces*, I, 160.

² Buchanan, *Eastern India*, II, 463.

³ *Oudh Gazetteer*, I, 44, sqq.

⁴ *Notes*, 40.

⁵ *Census Report, North-Western Provinces*, 865, App. 16: Rāja Lachhman Sinh, *Bulandshahr Memo.*, p. 165.

⁶ Oldham, *Memo.*, I, 65. Tod, *Rājasthān*, I,

49.

⁷ *Supplemental Glossary*, sv., *Birgūjar*.

"They paint on their doors and worship the image of a female bearer (*Kahári*), under whose instructions they executed a stratagem by which they exterminated the *Mewátis* who had been engaged in a drunken revel at the Holi." A number of them were converted to Islám in the time of Alá-ud-din Khilji, but they still retain many of their Hindu usages. They are divided into five great branches, *Lál Kháni*, *Ahmad Kháni*, *Bikram Kháni*, *Kamál Kháni* and *Rái Mání*.

In Mathura the Hindú branch are classed as pure because they do not practise widow marriage.¹

The Aligarh family trace their descent from Rájá Rájdeo *Súrajbans*, whose father erected the fort of Rajor in the Macheri country. Rájdeo's great-grandson married the sister of Rájá Prithivi Ráj of Delhi, and in the time of their son Rájá Partáb Sinh the *Bargújars* first left Rajor. The family story is that Partáb Sinh was sent by Prithivi Rája with an army to Kumaun; that either in Aligarh or Bulandshahr district (probably the latter as the Bulandshahr legend fixes Pahásu in that district as the place where the Kahár woman petitioned his assistance against the Mewátis in whose defeat her husband was killed, and she became Sati) he fought a decisive battle, and was given a large territory by the *Dor* Rájá of Koil as a reward for his gallantry. This was supplemented by another grant of territory by Prithivi Rája after Partáb Sinh's conquest of Kumaun. Bharauli seems to have become his headquarters.²

The Rohilkhand branch have various traditions of their origin, some claiming *Tomar* and some *Súrajbansi* descent. They seem to have pushed across the Ganges from Anúpsahar about the same time that the *Katehriyas* occupied Bareilly.³

The Musalmán branch of the clan are now very powerful landowners in Aligarh and Bulandshahr.

Barhiya.—A tribe in Gorakhpur, not numerous north of the Sarjú, but more numerous in the south of the district.⁴

Benbans.—(The race of Rája Vena.) Really a jungle tribe; the *Kharwárs*. The Rája of Singrauli claims to be head of the clan: see *Kharwár*.

Berwár, Birwár.—Found in Gházipur, Azamgarh and Fyzabad: in Gházipur they say they first came from Delhi and take their name from Bernagar, their leading village. They are said to have come under the auspices of the *Narauliyas*, whom they helped to expel the Cheros.⁵ There

¹ *Settlement Report*, p. 34, *sqq.*

² *Settlement Report*, p. 22: *Census Report*, North-Western Provinces, 1865, I, 15, *sq.*: Rájá Lachman Sinh, *Bulandshahr Memo.*, 155, *sqq.*

³ *Moradabad Settlement Report*, p. 14.

⁴ Buchanan, *Eastern India*, II, 463.

⁵ Oldham, *Gházipur Memo.*, 61 *sq.*

is a clan of them in the Chhapra district. In Azamgarh¹ they are said to be both *Chhattris* and *Bhuinhárs* and not to rank high among either. "Each set ignores the origin of or any connection with the other. The *Bhuinhárs* can only say they came from the westward. The *Chhattris* say they are *Tomárs* and were led from Bernagar near Delhi to Azamgarh by a chief Garakdeo, who lived between 1393 and 1512 Sambat. In Fyzabad they call themselves *Bais* of Dundiyá Khara. The *Chhattri* and *Bhuinhár* branches are of the same origin, as at marriages and other feasts they refuse to take from their hosts or offer to their guests broken cakes of pulse (*bará*). The origin of the custom is said to be that at a feast to which a number of the *Birwárs* had been invited by another clan their treacherous hosts, on the pass word *bara khandá chaldó* (*khandá* means 'a sword' as well as 'broken'), slaughtered the *Birwárs*. Their name is possibly connected with this custom." The Bráhmañ ancestor of the tribe is said to have come from Kanauj, but its different branches are not unanimous as to his name or pedigree or how they came to Azamgarh.²

Bhadauriya.—An important clan in Agra, who derive their name from the village of Bhadawar, near Ater, south of the Jumna. This place appears to have been the centre of their territory, which included the pargana of Pinahat in Agra district. They claim to be of *Chauhán* descent: but of the branch in the east of the province there are traditions of a *Meo* origin.³ They owe their power to the favour in which they were held by the Muhammadan Emperors. In the time of Sháhjahán they dispossessed the *Chauháns* of part of their Etáwah possessions and were appointed Mansabdárs of 1,000. Rustam Áli in his *Tarikh-i-Hindi*⁴ gives an account of the spirited resistance made by Amrat Sinh, the head of the *Bhadauriyas*, to that *roi faineant* Nasr-ud-din Muhammad Sháh. They look to the Rája of Naugánw in Báñ Pinahat of Agra as their feudal chief. They have a story that their chief "Gopal Sinh went to pay his respects to the king Muhammad Sháh. The chief had very large eyes, so much so as to attract the attention of the king, who asked him how he obtained them. The chief, who was a wit, replied that in his district nothing but *arhar* was grown, and that from the constant practice of straining at swallowing the bread (*bhatula*) his eyes had nearly started out of his head. The king was pleased at his readiness and bestowed on him other parganas on which he could produce the finer grains."⁵ "Their illustrious lineage even now invests them with consideration in the eyes of surrounding Rájás, who allow the *Bhadauriya* to sit higher than themselves, who receive from him the investiture or rather impress of the *tilak*, who confess that he alone can cover with grain the

¹ Settlement Report, 30.² *Idem*, 4.³ Buchanan, *Eastern India*, II, 463.⁴ Dowson's *Elliot*, VIII, 53, 262.⁵ Sir H. M. Elliot, *Supplementary Glossary*, s.v. *Bhatula*.

lingam at Batesar (the Rána of Gohad having tried 21 maunds in vain, while the *Bhadauriya* accomplished it with seven) and that, though influential, they are not of that high importance which they would arrogate to themselves."¹

Bhál, Bhále Sultán.—(Skt. *bhāla*, a kind of arrow or spear.) They claim to be *Solanki*, but are usually regarded as a spurious stock. The Bulandshahr tribe, according to one story, claim descent from Sidhráo Jai Sinh *Solanki* of Parpatan in Gújarát. After the defeat of Pirthi Ráj Sawái Sinh, the ancestor of the family, obtained the title of *Bhále Sultán* or lord of the lance from Shaháb-ud-din Ghorí.² Another story is that they are descended from Sárangdeo, a nephew of the Rája of Gújarat, who took service under Prithivi Ráj of Delhi, with whom he was distantly connected, and perished in the war against Kanauj, when his descendant was rewarded with lands in Bulandshahr. It was his grandson, Hamír Sinh, who took service with the Rája of Kanauj and obtained through him from Shaháb-ud-din the title of *Bhāla Sultán*. The seventh in descent, Kírat Sinh, distinguished himself in the campaign of Ghayas-ud-din against the Meos and got their lands. The seventh in descent from him, Khán Chande, became a Musalmán to please the Muhammad Governor under Khizar Khán, the protégé of Timúr.³

The Oudh *Bhálé Sultáns* tell quite a different story. They claim origin from Ráo Dudhich, grandson of Ráo Amba, son of the famous Tilokchand the hero of the *Bais*, who turned Muhammadan.⁴ Another account is that they spring from one Ráo Bariyár, a *Bais* Rájput and horse merchant, who came from Baiswára and married two women, whose descendants expelled the Bhars.⁵

But there are also much less flattering genealogies of the *Bhálé Sultán*. They are said to have been ennobled from the *Bárá* caste by king Tilokchand for their bravery⁶ or to be the offspring of an *Ahír* woman by a *Bráhma*n.⁷ At any rate there is strong reason to suspect that they are one of the mixed Rájput tribes.

Bháradvaj.—(Skt. *bhāradvaja*, bringing or bearing food, a sky lark.) A tribe of Rájputs in Garhwál. It is a common appellation for various Bráhmañical and other gotras.⁸

Bhatti.—(Skt. *Bhatta*, lord.) The largest and most widely distributed of the Rájput tribes of the Panjáb. They are the *Baternæ* of Pliny and the *Ushambatti* of the *Áin-i-Akhari*. They are "the great modern representatives of the ancient *Yadubansi* royal Rájput family, descendants of

¹ *Idem*, s.v. *Bhudaurya*.

² *Census Report*, 1865, I, App. 19.

³ Raja Lachh-

man Sinh, *Bulandshahr Memo.*, 158.

⁴ Bennett, *Clans of Ras Bareli*, 23.

⁵ *People of India*, II, 79.

⁶ Elliott, *Chronicles of Unao*, 68.

⁷ Carnegie, *Notes*, 40.

⁸ Atkinson, *Himalayan Gazetteer*, III, 275.

Krishna and therefore of lunar race. Their traditions tell that they were in very early times driven across the Indus: but that returning they dispossessed the Langáh Joyá and others of the country south of the Satlaj some seven centuries ago and founded Jaisalmer. This state they still hold though their territory has been greatly circumscribed since the advent of the *Ráthor*, but they still form a large proportion of the *Rájpút* subjects of the *Ráthor* *Rájás* of *Bikáner*. At one time their possessions in those parts included the whole of *Sirsa* and the adjoining portions of *Hissár*, and the tract is still known as *Bhattiyáná*. The story current in *Hissár*, is that *Bhatti*, the leader under whom the *Bhattis* recrossed the Indus, had two sons, *Dusal* and *Jaisal*, of whom the latter founded Jaisalmer while the former settled in *Bhattiyáná*. According to General Cunningham the *Bhattis* originally held the Salt range tract and *Kashmír*, their capital being *Gajni-pur* on the site of the modern *Ráwal Pindi*: but about the 2nd century B.C. they were driven across the *Jahlam* by the Indo-Scythians, and their leader the *Rájá Rasálú* founded *Siálkot*. The invaders, however, followed them up and dispersed them and drove them to take refuge in the country south of the *Satlaj*, though their rule in the *Kashmír* valley remained unbroken till 1339 A.D.”¹

In these provinces they are also known as *Jaiswár*. They claim to be *Jádons* who returned from beyond the Indus in 7th or 8th century. A large number of them became Muhammadans in the time of *Qutb-ud-din* and *Alá-ud-din*. “They say they came to *Bulandshahr* under *Kánsal* or, as others say, *Deo* and *Káre*, in the time of *Prithivi Rájá*, having ejected the *Meos*. They are divided into two clans, *Bhatti* and *Jaiswár*. The former is the superior of the two, the latter having intermarried with spurious *Rájpúts*. A majority of the clan have become *Gújars*.”²

Another story is that they are descended from *Rájá Dalíp*, son of *Jaswant Ráo* of *Náná Máu* near *Bithúr*. He had two sons *Bhatti* and *Ránghar*. Their descendants settled in *Bhattiyáná*. The branch converted to Muhammadanism were called *Ránghar*.³ The national dress is not trousers or waist cloth, but a broad sheet of coarse cloth, plain or checked, which reaches from the neck to the ankle and is tied at the waist.⁴ The wife of *Tughlaq Sháh* and mother of *Firoz Sháh* was a *Bhatti* woman.⁵ The Muhammadan *Bhattis* along the *Kálí nadi* in *Etah* are a turbulent, idle set, much dreaded by their neighbours.

Bilkait.—A tribe in *Bundelkhand* who are said to have accompanied the army of *Aurangzeb* in his incursion into that country.⁶

¹ Ibbetson, *Panjab Ethnography*, section 448.
Memo., 162.

² *Census, North-Western Provinces*, 1865, Vol. I, App. 16.

³ *People of India*, III, 181.

⁴ Dowson's *Elliot*, III, 272.

⁵ *Gazetteer, North-Western Provinces*, I, 101.

Bilkhariya.—(Take their name from Bilkhar in Oudh.) A tribe in pargana Dhuryapára of Gorakhpur, of the *Bachgoti Chauhán* stock.¹

Bisen.—(Skt. *visva*, entire, *sena*, army.) A powerful clan in the east of the province and in Oudh. The head of the clan is the Rája of Majhauili, in pargana Salempur of Gorakhpur. They as well as the *Donwár* (*qv*.) claim descent from Mayúra Bhatta a descendant of Jamadagni Rishi. "They say that leaving Benares in search of a kingdom he settled first at Kankradih in pargana Nathupur of Azamgarh. By a woman of inferior class he there begat a son who was the ancestor of the *Muls*, a class of *Kunbi*, who still hold part of the pargana. Crossing the Ghágra, Mayúra Bhatta overcame several Rájbarh chiefs and added much to his territory. He there begat three sons, by a *Kshatriyá* wife Bisusen, by a *Bhuinhár* wife Balkal, by a *Bráhma*n wife Nágsen. From the first are descended the *Bisens* of Salempur Majhauili; from the second the *Bagaunchá Bhuinhárs* of Tamkuhi and Kowári; from the third the *Misrs* of Piyási. All four sets of Mayúra Bhatta's descendants accept the legend which, if it has any substratum of fact at all, shows that Mayura Bhatta lived in days when the prevailing laws of caste were still unknown or were not acted on in these remote regions."² Some other Azamgarh *Bisens* claim descent from Tikári near Delhi.³ One of their Rájás, Unwant, is said to have given his name to the town of Unao. The Unao branch refer their origin to Salempur Majhauili.⁴

Bisht (Skt. *vasishthá*, the most wealthy.) A clan of the *Khasiya* tribe, in the hill districts, of which there are various varieties.⁵ They claim to be descendants of a band of immigrants from Chitor. Williams⁶ takes it to be a territorial title like *thokdár*, a *táluqadár*. "*Negi* is a term usually placed in juxtaposition with it and if connected with *Nágá* implies a Scythian or Chinese supremacy in former ages."

Bundela.—A tribe considered to be of spurious origin: according to one story they are the illegitimate offspring of *Chandels* by slave girls.⁷ The Bareilly story that they come from Nánámau near Cawnpur is apocryphal. The most probable account is that they are an illegitimate branch of the *Gaharwár* stock of Kantit in Mirzapur. They say that one Rája Pancham, being expelled by his brothers, retired to Bindáchal and became a votary of the Bindabásni Bhawáni. He wished to offer himself up as a sacrifice to the goddess, but she appeared and restrained him from the sacrifice, and the tribe got its name from the single drop (*búnd*) of blood which fell from the body of the saint. We have here, perhaps, a reminiscence of the

¹ Sir H. M. Elliot, *Supplemental Glossary*, *sv*.

²⁹, note.

³ *Idem*, 52, *sq*.

⁴ Elliott, *Chronicles of Unao*, 22, *sq*.

⁵ Atkin-

son, *Himalayan Gazetteer*, III, 276, 433, 435, *sq*.

⁶ *Dehra Dún, Memo.*, 29.

⁷ Buchanan, *Eastern India*, II, 458.

ancient blood sacrifices which were, we know, common among the aboriginal tribes of the Vindhyan range.

Another story is that Hardeo, one of the *Gaharwár* family, came to Orchha in Bundelkhand with a slave girl from Khairagarh. There the *Khán-gar Rájá* of Karárj demanded his daughter in marriage, but the *Gaharwár* treacherously poisoned him at a feast, and the tribe got their name from the offspring of the slave girl (*báñdi*).¹

They have a peculiar custom that their women do not nurse their children, but get wet nurses from *Ahírs* of the *Danwa* clan, which are supposed to take their name from *dáñ*, a wet nurse.

The headquarters of the *Bundela* principality was Orchha and its founder drew on himself everlasting infamy by the murder of the wise Abúl Fazl.² The date of the rise of the *Bundelas* is fixed by Sir H. M. Elliot about the beginning of the 13th century after the *Chandels* had been humiliated by the *Chauháns*. Franklin assigns it to the time of Timúr, when the tribe under Dewáda Bír is said to have established itself at Urhan.³

The tribe has a bad reputation for fraud and chicanery. Sir H. M. Elliot quotes the proverb *Na san Dandí, na ek Bundelkhandí* (a native of Bundelkhand is as great a rogue as a hundred weighmen. Abdul Hámid Lahori⁴ calls them a turbulent troublesome race.

Chamar Gaur.—A clan in Rae Bareli and other parts of Oudh, of whom the *Ametkiya* are an offshoot.⁵

Chandel.—(Skt. *chandra*, the moon.) A tribe scattered in various parts of these provinces who generally trace their origin to Mahoba in Bundelkhand. They trace their birth through Chandra, the moon, up to Bráhma. Hemávati was by one account daughter of Hemráj, the family priest of Indrajít, the Gaharwár Rájá of Benares⁶ or of Indrajít himself.⁷ With her at midnight the moon had dalliance. "She awoke and saw the moon going away. She was about to curse him saying 'I am not a *Gautam* woman,' when he replied the curse of Sri Krishna has been fulfilled. Your son will become very great and his kingdom will extend from sunset to sunrise." Hemávati said "Tell me that spell by which my son may be absolved." Chandra said 'You will have a son and he will be your absolution' and he gave her this spell "Go to Asu near Kálinjar and there dwell. When within a short time of being delivered cross the river Ken and go to Khajrain where Chintaman Banya lives and there stay with him.

¹ Sir H. M. Elliot, *Supplemental Glossary, s.v. : Gazetteer, North-Western Provinces, I, 20*; Dowson's *Elliot*, I, 45. ² Tod, *Annals*, I, 125, sq. ³ G. H. Freeling, *J. A. S. B.*, 1859. ⁴ Dowson's *Elliot*, VII, 61. ⁵ Benett, *Clans of Rae Bareli*, 14.

⁶ Cunningham, *Archæological Report*, II, 445, sq. ⁷ F. N. Wright, *Indian Antiquary*, II, 33, sq.; Sleeman, *Rambles*, I, 244. Cunningham, *Archæological Report*, XXI, 77, sq.; *Gazetteer, North-Western Provinces, I, 12*; *Panjab Notes and Queries*, III, 18; Sir H. M. Elliot, *Supplemental Glossary, s.v.*

Your son shall perform a great sacrifice. In this iron age sacrifices are not perfect. I will appear as a Bráhmaṇ and complete the sacrifice. Then your absolution will be perfect." The fruit of the intrigue was Chandra Varmma, said to have been born in Sambat 204, and from him to Parmal Deo whose fort Kálinjar was taken by Kutb-ud-din in 1202 A.D., there are said to have been by one account 49 and by another 23 generations.

The legend like many of the same kind seems to have been invented to cover impurity of origin. The story of the Mirzapur¹ branch in Agori Barhar connects them closely with the aboriginal *Scoris*, as the Oudh tribe are connected with the equally aboriginal *Bhars*.²

The head of the clan up to the Mutiny was the Rájá of Shiurájpur. The Unao branch say they came from Chanderi in the Dakhin whence they emigrated after the overturn of the Bundelkhand kingdom of Mahoba by Prithivi Rájá in spite of the valour of the *Banáphar* heroes Alha and Udál.³ Part of them emigrated to Unao as late as the reign of Alamgir.⁴

As for the eastern branch of the tribe they are admitted to be *Sombansi* but do not intermarry with the leading tribes. The *Bundelas* are said to be a spurious breed from them and slave girls.⁵ One of the Cawnpur families fasten their coats on the left side like Muhammadans. They say they do this in memory of one of the Emperors who remitted some of their tribute.⁶

Chauhán.—[Skt. *Chaturbáhu*, four armed : Cunningham,⁷ however, shows from inscriptions that the *Chauháns* even as late as the time of Prithivi Rájá had no claim to be sprung from fire, but were content to be considered descendants of the sage Bhrigu through Jamadagnya Vatsa. The modern derivation from *Chaturbáhu*, the figure with four arms is probably an invention. The older derivation was Hindi *Cháh*, desire or choice, an abbreviation of the Skt. *ichchha*. Buchanan⁸ derives it from *Chintapavana*, the thought purifier. Tod⁹ derives it from *Chaturanga*, quadri-form because the first of them created by the prayers of Vasishttha was of that shape. The low grade so called *Chauhán* tribe of Bijnor derive their name from *chau*, four and *hán* loss, because when crossing the Indus with Rájá Mán Singh's army in 1586 A.D. they lost the four requisites of Hindu communion—religion (*dharm*), ceremonies (*riti*), piety (*dáyá*) and duties (*karma*)]. An important clan in these Provinces, the distribution of which is given in detail by Sir H. M. Elliot.¹⁰ They claim to be one of the *Agnikula* races and also one of the 36 Royal families. The *Khichi*, *Narbán*, *Nikumbl*, *Thún*, *Bhadauriya*, *Bachgoti*, *Rajkumár*, *Hara*, *Bilkhariya*, *Chiraiya*,

¹ District Gazetteer, 120, sqq.

² Benett, *Clans of Rae Bareilly*, 2: Oudh Gazet-

teer Intro. XXXVI: *Indian Antiquary*, I, 265, sq.

³ Elliott, *Chronicles of Unao*,

23. ⁴ *Idem*, 54.

⁵ Buchanan, *Eastern India*, II, 458.

⁶ *Settlement*

Report, 20.

⁷ *Archæological Report*, II, 255.

⁸ *Eastern India*, II, 462.

⁹ *Annals*, I, 102.

¹⁰ *Supplemental Glossary*, sv.

Bandhhalgoti, &c. are considered sub-divisions of them. They generally trace their origin to Sambhar and Ajmír.

The most conspicuous families are those of Mainpuri, Rájor, Partápnar and Chakarnagar. The Mainpuri family the head of the clan are said to have settled in the Central Duáb in the 12th or beginning of the 13th century.¹ They are generally represented to be the lineal descendants of Pratáp Rudra who was son of Rána Sangat, the great grandson of Chahir Deva, the brother of Prithivi Rájá the last *Chauhán* King of Delhi who was conquered in 1193 A.D. by Muhammad Shaháb-ud-din Ghorí. "It is almost certain, however, that the real founder of this important branch of the *Chauháns* was one Deva Bráhma a less distinguished cadet of the same house. Shortly after the defeat of Prithivi Rájá and the fall of the *Chauhán* dynasty Deva Bráhma accompanied by a numerous following of kinsmen and retainers left his original seat at Nimrána and settled at Partápnar near Bhongaon. The founder of this was Pratáp Rudra who is constantly mentioned in the *Makhzan-i-Afgháni* of Niyámat-ulla as having played a prominent part in the reigns of Muhammad Alá-ud-din and Bahlol Lodi. He held Bhongaon Kampil and Patiyáli, and was confirmed by Bahlol Lodi as Governor of that part of the country. In the war between Bahlol and the Sharqi monarch of Jaunpur, Rae Pratáp and Qutb Khán the Afghán Governor of the adjoining district of Rápri acted in concert, sometimes on one side and sometimes on the other and presumably on account of the assassination of Narsinha Deva, son of Ráe Pratáp, they organised a conspiracy against Sultán Bahlol and compelled him to retreat towards Delhi, leaving the Jaunpur King in possession of the Central and Lower Duab."

In Mathura² the clan is classed as pure because they do not practise widow marriage (*Karáo*). The Bareli branch say that 10 generations back (1500—1550 A.D.) Nandhar Deva and Gandhar Deva came to Parauli in Budaun and thence moving on expelled the Bhíls from Bisauli.³

The Oudh *Chauháns* claim origin from Mainpuri. Their Unáo colony is called *Chauhána* which lies south of *Dikhtiyána* (the Dikhit land) with *Punwárs Báchhals* and *Parihárs* between it and the Ganges.⁴

The Gorakhpur branch have intermarried with impure hill tribes and have a Chinese cast of features.⁵

In Bulandshahr one branch accepted Islám as they murdered the Muhammadan Governor of Sikandrabad, and another adopted widow marriage and have been expelled from the tribe.⁶

The legitimate Azamgarh branch traces its origin to Sambhal.⁷

¹ Mainpuri, *Settlement Report*.
Report, 22.

² Elliott, *Chronicles of Unao*, 42.

³ *Settlement Report*, 34.
⁵ *Eastern India*, II, 462.

⁶ Rája Lachhman Sinh, *Memo.*, 164, sq.

⁷ *Settlement Report*, 60.

Besides these and other legitimate *Chauhán* families there is a tribe of the same name in Bijnor and Moradabad who are admittedly of doubtful origin. Some say they were originally *Gahlot*, others *Gaur*, *Bais*, *Punwár* and so on.¹ They are divided into three classes, *Chaudhari*, *Padhán* and *Khági*. The last of these are the lowest, widow marriage being allowed among them. The *Chaudharis* do not give their daughters to the *Padhás*, but take theirs.²

In Moradabad they are said to be of aboriginal origin like the Bhars who took refuge in the Tarái when driven out of the South by the Thákurs and Ahars, and to take their name from *chúha*, a rat.³

There is also a hill clan the *Aswál* of Garhwál who claim *Chauhán* kinship.⁴ For other references to the Chauháns see Cunningham *Archæological Reports*, II. 455, *sqq.*: *idem*, VII, 13, *sqq.*: *Gazetteer North-Western Provinces*, V, 577: IV, 544, *sqq.* *Oudh Gazetteer*, I, 385: *People of India*, II 80. III. 137.

Dhákara, Dhákra.—A clan which may possibly be identified with the *Takoraioi* of Ptolemy.⁵ They claim *Súrjansí* origin, but this is not generally admitted. Some are said to be emigrants from the banks of the Narbada; but the main body of the clan in these Provinces say that they came from Ajmír in the beginning of 16th century and occupied the country now traversed by the East Indian Railway from Etáwah to Barhán. They were notorious in 18th century for their lawlessness and we learn from the letters of Ezád Bakhsh⁶ that in the neighbourhood of Agra they gave the Imperial Officers much trouble and rendered the communication between that city and Etáwah insecure. "Their chief stronghold then was Balampur in the Chandwár pargana whence they issued in bands and harassed the country far and wide up to the very walls of Agra. Their lawless conduct brought about its own punishment for before the close of the century we find that they had greatly diminished in numbers and that their possessions had dwindled down to a few scattered villages."⁷ They seem to have gained their power by a close alliance with the *Bhadaurígás*. In the mutiny they endeavoured to seize their old fort at Barhán from the Awa Rája, but were conquered by a combined force of *Jádons* and *Mewátis* and since then they have sunk into insignificance.

Dikhít, Díkhít.—(Skt. *díkshita*, initiated, consecrated.) A tribe found in Fatehpur, Baiswára (in which a tract is called from them *Dikhítigánd*) Bundelkhand, Benares and Gházipur. The clan in pargana Pachotar of Gházipur is called *Pachtoriya*. They claim to be *Súrjansís* of Ajudhya

¹ *Census Report, North-Western Provinces, 1865, Table IV, 6.*

² *Idem*, I App.

33, *sq.*

³ *Settlement Report*, 22.

⁴ Atkinson, *Himalayan Gazetteer*, III, 276.

⁵ J. W. McCrindle, *Indian Antiquary*, XIII, 378.

⁶ Sir H. M. Elliot, *Supplemental*

Glossary, *sv.*

⁷ Mainpuri, *Settlement Report*, p. 21

whence they emigrated to Gújrát. Kalyán Sáh is said to have received the title of *Dikhit* from King Vikramajíta of Ujjain, the clan having been previously known as *Durgbansi*. Finally they entered the service of the *Ráthors* of Kanauj and were broken up on the fall of that monarchy. There is some suspicion that they have an admixture of *Káyasth* blood. Their power was finally broken by Akbar's General Muhammad Amín Khán.¹

The Gházipur branch say they came from Bulandshahr about 20 generations ago and occupy nearly the whole of the Pachotar pargana, whence they have acquired their local name.²

In Azamgarh they have been dispossessed of most of their property by the *Birwars*. There is another Azamgarh clan known as *Dikhitwár* who say their ancestors came from the west and occupied untenanted land where the clan now resides.³

According to Sir H. M. Elliot⁴ they give their daughters in marriage to the *Sombansi*, *Raghubansi*, *Gaharwár* and *Bais* and take from the *Sengar*, *Donwár* and *Kausiks*.

Donwár.—(*Dunwár*) a mixed Rájput—Bhuinhár tribe found in Gorakhpur, Gházipur and Azamgarh. Sir H. M. Elliot says that at one time they were strong enough to establish a principality on the Kosi in Western Tirhút, and there are several monuments still existing in that neighbourhood which attest the power of the *Donwár* Rája Karna Deva. In Gházipur⁵ the Rájput and Bhuinhár branches are quite distinct. They are of a dark complexion and have not Aryan features.

In Azamgarh⁶ both sets admit descent from common ancestors: Sonpál being the father of the Rájput and Kuspál of the Bhuinhár. Both sets are Aryan in appearance. The Rájput branch say that they came from Don Darauli in Sárán and are descended from Mayúra Bhatta, the mythical ancestor of the *Bisen* Rája of Salempur Majhauri who disclaims connection with them. Among Rájputs they are of little consideration. The Bhuinhár branch say they came from Raindih near Delhi, but they admit their connection with the *Donwárs* of Tirhút and Sárán, and speak of themselves as the descendants of Jham Bhatta whom they connect in a vague way with Mayúra Bhatta. They are sometimes known as *Rainiya* from the village of Raini in pargana Muhammadabad an early settlement in Azamgarh.

Dor.—A clan which before the coming of the *Bargújars* was the chief owner of Aligarh: there are a few in that district and Bulandshahr. In Moradabad they were supplanted by the *Panwárs*: there are a few in Banda.⁷

¹ Elliott, *Chronicles of Unao*, 84, sqq.

² Oldham, *Memo.*, I, 58.

³ *Settle-*

ment Report, 57, 61.

⁴ *Supplemental Glossary*, sv.

⁵ Oldham, *Memo.*, I, 65.

⁶ *Settlement Report*, 29, 43.

⁷ Sir H. M. Elliot, *Supplemental Glossary*, sv.

The local traditions in Aligarh and Bulandshahr agree that they were lords of a large tract of country between the Ganges and Jumna long anterior to the Muhammadan invasion. "They were at all times probably subordinate to the Delhi Rájás: and in Bulandshahr their power had been weakened and their possessions encroached upon by the attacks of the Mewátis and the colonisation in their territories of the Bargújars, Játs and other races. In and about Koil at least they seem to have retained some remnant of their former authority until the defeat of Prithivi Rájá and the conquest of Delhi and Ajmír." They claim kinship with the *Panwárs* and say they came to the upper from the middle Duáb in 10th century. They have an absurd derivation for their name because one of their kings offered his head to the local goddess and was thus called *Dánd* which was corrupted into *Dor*! Haradatta was their king at the time of the invasion of Mahmúd of Gházni and most of the ruined forts in the Central Duáb are attributed to him and his descendants. They were finally in the middle of the 12th century expelled by the Mína-Meos, Bargújars and Gahlots and their power was finally broken by Shaháb-ud-din.² They have now little influence.

Tod³ remarks that though occupying a place in all the genealogies, time has destroyed all knowledge of the past history of a tribe to gain a victory over whom was deemed by Prithivi Rájá worthy of a tablet.

Gaharwár, Gaharwár.—(According to Nesfield the name is a variant of the aboriginal *Khairwár*;⁴ but this is not probable): the name is spelt *Gáhadawála* in the grants⁵ and may possibly be connected with the Skt. root *gah* in the sense of dwellers in caves or deep jungle). A tribe found in the Central Duáb, Rohilkhand, Gorakhpur, Mirzapur, Allahabad, Gházipur and Bundelkhand. The head of the clan is the Rájá of Kantit in Mirzapur. The early history of the clan is obscure, but it would appear that the *Ráthors* were a branch of the clan who separated being Bráhmanists from the *Pálas* who were Buddhists. This heresy accounts for their being according to Tod despised by other Rájápúts. The *Bundelas* are also descended from them.

The Mirzapur branch claim descent from Kanauj⁶ and according to Sir H. M. Elliot⁷ it is doubtful whether they preceded the *Ráthors* at Kanauj, or after being incorporated with them, were dispersed with them at the final conquest of Kanauj by Muhammad Ghori.

Even now the Cawnpur branch derive their name from *Gharbáhar* as they were turned out of house and home after the fall of Kanauj.⁸

¹ Aligarh, *Settlement Report*, p. 11.

² *Census Report, North-Western Provinces*, 1865, Vol. I, App. 17: Rájá Lachman Singh, *Bulandshahr Memo.*, 147, 165.

³ *Annals*, I, 125, *Trans.*, R. A. S., I, 133.

⁴ *Brief View*, 17.

⁵ A. R. Hoernle, *Indian*

Antiquary, XV, 98, sq.

⁶ *Mirzapur Gazetteer*, 118. Oldham's *Gházipur Memoir*,

II, 47, sq.

⁷ *Supplemental Glossary*, sv.

⁸ *Settlement Report*, 22.

In Farukhabad they are a large and important colony. The first comers were two brothers Man and Mahesh : the former settled in Amritpur where his clan acquired 42 villages known as the *Bigalísí*. Mahesh settled in Bhojpur and the tract lying south-west of that pargana which is known by the name of the *Gahalwárá*.¹

They hold a good position in Gorakhpur and claim descent from the last Rájás of Kási. They are said to be emigrants from Narwar in Rájputána. When expelled from Kási by the *Raghubánsi* they came to Gorakhpur. Though they claim an early connection with the *Ráthor* they do not intermarry.²

The Gházipur branch claim kinship with the Kantit family of Mirzapur: their ancestor, a cadet of that house, is said to have been in the service of the Delhi Emperor and to have got possession of pargana Mahaich south of the Ganges, the greater part of which they hold.³

Sir H. M. Elliot suggests that the name of the Kanauj King at the time of the invasion of Mahmúd of Gházni-Korá, is a corruption of *Gahárwár*.⁴

Gahlot.—[Said to be derived from Skt. *Guhá*, a cave : “when the ancestors of the Ráná of Mewár were expelled from Gujarát one of the Queens by name Pushpavati found refuge among the Bráhmans of the Mallia Mountains : she was shortly afterwards delivered of a son whom she called, from the cave (*Guhá*) in which he was born, by the name Gahlot.”⁵ Others derive the name from *Gahlá*, a slave girl in allusion to their descent], a tribe which has two branches the *Sisodiya* and *Aháriya*. One derivation of *Sisodiya* is *Siva Sudhiya*, a devotee of the god Siva : another is from *sása*, lead, as one of the tribe once drank melted lead with impunity⁶ : another is from *sasa* or *sussa*, a hare (Skt. *shasha*) which may have been the clan totem : or from the town of *Sisodha* the first home of the clan : as *Aháriya* is taken from the town of Anandpur Ahár near Udaipur.]

According to Tod⁷ they migrated from Kosala under Kanak Sen and became rulers of Ballabhi and Gajni from which the last prince Siladitya was expelled by Parthian invaders in 6th century. “A posthumous son of his, Grahaditya, obtained a petty sovereignty at Edar. A change was marked by his name becoming the patronymic and *Grahilaut* or *Gahlot* designated the *Suryavansa* of Ráma. With reverses and migrations from the wilds of Edar to Ahár (near the modern Udaipur) the *Gahlot* was changed to *Aháriya* by which name the race continued to be designated till 12th century when the elder brother Rakúp abandoned his claim to the throne of Chithor obtained by force of arms from the Mori and settled at Dongarpur which they yet hold as well as the title *Aháriya* : while the younger Mahúp

¹ *Settlement Report*, 13.

² Buchanan, *Eastern India*, II, 459.

³ Oldham,

Memo., I, 58 sq.

⁴ *Supplemental Glossary*, sv.

⁵ Sir H. M. Elliot, *Supplementary*

Glossary, sv. Tod, *Annals*, I, 238.

⁶ Tod, *Annals*, II, 760.

⁷ *Annals*, I, 90.

established the seat of power at Sisodha whence *Sisodhiya* set aside both *Aháriya* and *Gahlot*.”

There seems to have been always a prejudice against the tribe, and in ancient times they had a reputation for cowardice.¹ Their name has been identified with the *Gallitalutae* of Ptolemy's lists.²

In Farukhabad the clan claims its origin from Chithor. Govind Ráo, the founder of the colony is said to have come with Prithivi Rájá the Delhi prince in his expedition against Jai Chand of Kanauj, and to have received 180 villages in this and the neighbourhood of Cawnpur as a reward for the valour he displayed. From him the *Gahlot* have preserved a pedigree down to the present representative of the clan; but this shows but 13 or 14 generations from Govind Ráo which would require over 40 years a generation to make Govind Ráo a contemporary of Prithivi Rájá. It is most probable that some names have dropped out of the list.³

The clan is classed as pure in Mathura because they do not practise widow marriage: the families call themselves *Sáh*, *Chaudhari* and *Ráo*.⁴ Their occupation of Unao, whence they expelled the Koris, dates only from the reign of Alamgir.⁵

In Bulandshahr they have, it is supposed, given their name to the town of Guláothi.⁶

In Cawnpur they are said to have turned out the *Gaurs* from pargana Bilhaur where their territory acquired an unenviable notoriety which gave rise to the name *Tisák* or three harvests *kharíf*, *rabi* and plunder.⁷

They have a very remarkable tradition that Pratáp Chand *Gahlot*, the conqueror of Chithor was married to a daughter or grand-daughter of the famous Nausherwán and hence the tradition that the Ránas of Udaipur are of Persian descent.

Garg, Gargbansí.—(*Garg*, one of the Rishis). A tribe in the eastern districts, also called *Chanamiya*. They are both *Bhuinhárs* and *Chhatttris*: in the latter caste they do not rank high. Those of the *Garg* *Bhuinhárs* whose blood has not been tainted by admixture with inferior castes in recent generations take a fair rank among *Bhuinhárs*. There can be no doubt that both clans are of the same stock. One division of the *Chhatttri* branch is called *Surhaniya* from Surhan in pargana Máhul of Azamgarh. In Faizabad they are reputed thieves. The *Chatttri* clan are generally regarded as *Bais* of inferior stock.⁸

¹ J. Beames, *Translation of Prithi Rája Rasau: Indian Antiquary*, I, 276. ² J. W. McCrindle, *Idem*, VI, 342 note. ³ Farukhabad, *Settlement Report*, 12.

⁴ *Settlement Report*, 34. ⁵ Growse, *Mathura*, 464.

⁶ Elliott, *Chronicles of Unao*, 53.

⁷ Lachman Singh, *Memo.*, 115.

⁸ *Settlement Report*, 22.

⁹ Azamgarh, *Settlement Report*, 29, 57: *Gazetteer of Oudh*, I, 467, sq.: *People of India*, II, 83. Sir H. M. Elliot,

Supplemental Glossary, sv., *Garg* and *Chanamiya*.

Gaur.—(Supposed to take their name from the kingdom of *Gauda* in Bengal). An important clan found in Gorakhpur, Rohilkhand, Bundelkhand and Central Duáb. According to Sir H. M. Elliot they are divided into three classes—*Bhat Gaur*, *Báhrman Gaur* and *Chamar Gaur*, names derived from some association with the *Bhát*, *Bráhrman* and *Chamár* tribes. To these are sometimes added *Katheriya* who are said to have some connection with carpenters (Skt. *káshta*, wood) but are perhaps so called from *Katehar* the old name of Rohilkhand. Among the three the *Chamar Gaur* rank highest and are said to be so called because one of their women far advanced in pregnancy took refuge in a Chamár's hut and was there delivered under his protection.¹

In Farukhabad they called themselves *Ráthoriya* and are said to have come from Sháhjahánpur under the brothers Sárhe and Bárhe. Each received 84 (*Chaurásí*) villages, Bárhe's descendants chiefly settled in the country now forming the pargana of Shamsabad west, while Sárhe kept to the south in Shamsabad east and Bhojpur.²

The Etáwah branch say they came from Sopur in the west as early as 650 A.D., having expelled the Meos, and they allege that their power was broken by the *Banáfur* heroes Alhá and Udal early in 12th century.³

Their earliest settlement in Unáo was in the time of Bábar: another family expelled a *Gaddi* tribe in the time of Akbar.⁴

The *Chamar Gaur* in Cawnpur⁵ trace their origin to Garh Gajni whence Rájá Prithivi Deva came to the Court of Rájá Jai Chand of Kanauj whose daughter he married and was given the country round Kálpi and Karra Manikpur. He was murdered by the Meos because he became enamoured of the daughter of the Meo Rájá of Narha Kuser. The Ránis escaping took refuge—the Meo Ráni with a Bráhrman, the Ráthorni with a Chamár: hence the distinction between the two branches of the tribe. Other, say the name is derived from the fan (*chaunri*) which one of their ancestors was privileged to wave over Jai Chand's head: others take it from an ancestor Rájá Chaunhar or the sage Chíman.

The Oudh *Amethiyás* are an off-shoot of the *Chamar Gaur*.⁶

Gauráhar.—A small tribe in Rohilkhand and the borders of Budaun and Aligarh. They are said to be descended from the Chamar Gaur and some say they have *Ahír* blood in their veins. They trace their origin to Kainúr in the west whence they came to serve the Delhi Emperors.⁷

Gaurua.—(*Gaur*). Hardly a name of a special tribe, but a general term applied to Rájputés who have lost rank by the practice of widow

¹ *Supplemental Glossary*, sv. 1865, I, App. 84.

⁴ Elliott, *Chronicles*, 52.

² *Settlement Report*, 13.

³ *Census Report*,

teer, North-Western Provinces, VI, 57.

⁶ Bennett, *Clans of Rae Bareilly*, 14.

⁷ Sir

H. M. Elliot, *Supplemental Glossary*, sv.: *Gazetteer*, North-Western Provinces, VI, 41.

marriage (*karáo*). In Mathura some call themselves *Kachhúráhá*, others *Jasáwat*, others *Sidodhiya*. Towards Delhi they are said to be particularly quarrelsome, but sturdy in build and clannish in disposition.¹

Gautam.—A tribe usually rated among the *Chandrabans*, but not in the 36 royal races. There are a few in Bundelkhand and Benares : a considerable number in Gházipur, Fatehpur, Cawnpur, Budaun, Azamgarh and Gorakhpur.²

Their original home is Fatehpur, and they claim to have been originally Bráhmans and that the Rishi Gotama from whom they derive their name was their remote ancestor. Another story gives the Rishi Siringi as their forefather. The descendant in the sixth degree from Gotama married the daughter of Ajaypál the *Gaharwár* Rájá of Kanauj and received as her dowry the whole extent of country from Prayág to Haridvár. From this event the tribe ceased to be Bráhmans and became Thákurs and the issue of the marriage took the title of Rájá of Argal a village in the ravines of the river Rind about 30 miles west of Fatehpur.³

Sir H. M. Elliot distrusts the story of their connection with Siringi or the *Gaharwárs*. One of the Rájás is said to have granted *Baiswára* to a *Bais* chieftain and another gave 62 villages to Parmál the *Chandel* Rájá of Mahoba after his defeat by Prithivi Rájá in 1183 A.D. Ten years after the Rájá of Argal Ratan Sen shared in the ruin that had overtaken Jai Chand the *Gaharwár* or rather *Ráthor* Rájá of Kanauj. Finally the family was overcome and its property confiscated by the Muhammadans.

The Unáo branch were early colonists from Argal,⁴ and so with those in Gházipur who are said to have emigrated 400 or 500 years ago and expelled the aboriginal *Soerís*.⁵

In Azamgarh there is a *Bhuinhár* and *Chhatttri* branch : the former ignore the latter, and say that they themselves came from Argal. The *Bhuinhárs* allege that they are all one stock of *Sarwariya* Bráhmans, the *Chhatttris* having assumed their present caste only when the ancestor of the Rájás of Azamgarh became a Muhammadan and rose into power. In the *Ajín-i-Akbari* they are described as *Zamindárs* in pargana Nizámábád.

The Cawnpur⁶ branch is said to have emigrated from Argal 450 years ago and to have expelled the *Arakhs*.

The *Sakyás* of Kapilavastu also reckoned the saint Gotama among their forefathers and they are represented by the existing *Gautamiyás*.⁷ These *Gautamiyás* are an inferior branch. They seem to be *Gautams* who from the low marriages of their daughters or other reasons have fallen from a better

¹ Growse, *Mathura*, 12 : Ibbetson, *Panjab Ethnography*, section 446.

² Sir H. M.

Elliot, *Supplemental Glossary*, sv.

³ F. S. Growse, *Indian Antiquary*, XV, 260 sq.

⁴ Elliott, *Chronicles*, 34.

⁵ Oldham, *Memoir*, I, 59.

⁶ *Settlement Report*, 24.

⁷ Duncker, *History of Antiquity*, IV, 336, sqq.

status, or Chhatris of inferior stock who have adopted the patronymic of the more famous clan.¹

The history of the Argal branch is given in the *Manual of Titles for the North-Western Provinces*.²

According to Sir H. M. Elliot³ the *Gautams* of Jaunpur and the eastward give their daughters in marriage to the *Sombansi*, *Bachgoti*, *Bandhalgoti*, *Rajwár* and *Rájkumár*. Those of the Duáb give their daughters to the *Bhadauriya*, *Kachhwáha*, *Ráthor*, *Gahlot*, *Chauhán* and *Tomar*.

Hara.—A clan who trace their descent to the famous cow Kámdhenu from whose bones they were produced. They are esteemed of the best birth and trace their origin to Jodhpur.⁴

Hardwás.—A clan in Azamgarh who trace their origin to Hardwár. Their shares are small and except a few families they generally are poor.⁵

Hayobans.—A clan in Ballia : they are of the lunar race and considered highest in rank among the tribes of this district. According to Sir H. M. Elliot⁶ "Maheswati the capital of the Lunar Rájputis in the Narbada valley was founded by the *Hyobans*. Their dynasty for 52 generations was located at Ratanpur in the Central Provinces. The last of the dynasty Rája Rag Nath Sinh died about 110 years ago. The *Hyobans* of the district claim descent from the Ratanpur Kings. Chandra Got a cadet of this house in 850 A.D. migrated northwards, settled at Manjha on the Ganges, now included in the Sáran district, and waged successful war with the aboriginal Cheros." After near a couple of hundred years his descendants left Manjha and settled south of the Ganges at Bihiya where they remained 5 centuries and subdued the Cheros. "In or about 1528 A.D. the Rája Bhopat Deva (or perhaps one of his sons) violated Maheni a Bráhma woman of the house of the *parohit* or family priest of the *Hyobans* clan. She burnt herself to death and in dying imprecated the most fearful curses on the *Hyobans* race. After this tragedy the clan left Bihiya and passed beyond the Ganges to the Ballia pargana where for a time they were located at Gai Ghát and finally settled at Haldi from which the *Hyobans* Rája now takes his title. The tomb of Maheni under a *pípal* tree close to the railway at Bihiya is still visited by women of every caste who come in numbers either to invoke her as a deified being or to offer oblations in commemoration of her. None of them dares to enter Bihiya which contains the remains of their ancestors' fort. They are more swarthy than most Rájputis and Carnegie suggests that they may have been originally a Tamil race".⁷

¹ Azamgarh, *Settlement Report*, 54 sq. Buchanan, *Eastern India*, II, 458.

² *Supplemental Glossary*, sv.

³ Buchanan, *Eastern India*, II, 461.

⁴ 57 sq.

⁵ *Settlement Report*, 53.

⁶ *Supplemental Glossary*, sv.

⁷ *Settlement*

Manual of Titles, North-Western Provinces, 75 sq.

⁸ Oldham, *Gházipur Memoir*, I, 55 sq.

Indauriyá.—A clan which claims origin from Indor : there are a few in Agra.¹

Jádon.—(Skt. *Yádava*). A clan which claim descent and their name from Yadu, son of Yayáti the fifth monarch of the Lunar dynasty.

Tod calls them "the most illustrious of the tribes of Ind," but in the Panjáb their name has been overshadowed by *Bhatti* the title of their dominant branch in modern times.² "The only Hindu descendants of the *Yáduvansi* at the present day are the *Jádons* of the small state of Karauli to the west of the Chambal and at Sabalgarh or Jadonvati in the Gwalior territory east of that river; but the Musalmáns of acknowledged *Jádon* descent form a very large portion of the population of eastern Rájputána from Sohna and Alwar on the west to the Chambal on the east, and from the banks of the Jumna to Karauli and Sabalgarh on the south. These *Jádon* Musalmáns are known as *Khánzádas* and *Meos*. The *Yáduvansi* claim descent from Krishna. The first historical name is Dharmá Pála 77th in descent from Krishna. His title *Pála* has come down to the present Karauli Rájás. His date is about 800 A.D. His capital was Bayána from which his descendants were driven out by Muhammad Ghorí, and Kutb-ud-din Aibak who took Tahangarh in 1196 A.D. After this the *Jádon* Rájá retired to Karauli and thence across the Jumna to Sabalgarh, but eventually returned to Karauli."³

The tribe in these Provinces now represented by the Rájá of Awa in pargana Jalesar of Etah is of doubtful origin. They are also found at Somna of Aligarh, Kotila of Agra, and in Mainpuri and Mathura. The family in Jewar of Bulandshahr are known as *Chhokarzada* or descendants of a slave girl and the inferior members of the tribe are called *Bágrí* as a title of reproach.⁴ The *Baresir* of Agra are said to have been given this title which corresponds to *Bahádur* by Akbar for their services at the siege of Chithor. They claim descent from Rájá Tindpál of Bayánr. The *Jasawat* are said to be another branch of immigrants to Agra from Jaisalmir and Jaipur.

Tod⁵ has a theory that the *Afgháns* are really *Jádons* not *Yahúdi* or Jews, descendants of the last ten tribes of Israel. Some of the *Jádons* have adopted widow marriage, but it is not universal. The *Nára*⁶ are said to be descended from a barber woman (*Náyan*) as also the *Bágrí* clan about Bharatpur and Bándá. Several of the Ját tribes are also said to be *Jádons* and the *Sinsinwál* of Bharatpur are prominent among them. The *Ahars* also call themselves *Jádons* of inferior descent. They sometimes intermarry with other Rájput tribes, but are as a rule endogamous and are reproached

¹ *Census Report, North-Western Provinces, 1865, I, Appendix 69.*

Panjáb Ethnography, section 446.

² Cunningham, *Archæological Reports*, XX, 5 sqq.

³ Sir H. M. Elliot, *Supplemental Glossary*, sv.

⁵ *Annals*, II, 262.

⁶ Rájá Lachhman Singh, *Bulandshahr Memo.*, 160 sq.

² Ibbetson,

for this by other Rájpúts. They hold the Ganges in particular veneration. They are good cultivators and much given to money lending. They are quiet and well conducted now. Their asserted forefathers the *Fádava* are called *Ahinsaká'* or inoffensive in the Veda. The history of the Awa Ráj is given in the *Manual of Titles, North-Western Provinces*.²

Jais.—A clan in the Central Duáb which derive their name from the town of Jais near Ajudhya. They are said to have moved from thence to Bikánír. In Mathura they say that their ancestor was Jasráam who first settled at Bhadanwára after dispossessing the *Kalárs*, and that he was a leper who had been cured by a pilgrimage to Braj. The titles of the family are *Kunvar* for the elder and *Bábuji* for the younger branch.³ Sir H. M. Elliot remarks that their rank may be judged by their receiving in marriage the daughters of *Kachhwáha*, *Jaiswár* and *Báchhal* Rájpúts.⁴

Jaiswár.—(*Jais*.) Another name for the *Bhatti* (*qv.*): or rather of one clan of the *Bhatti* tribe. The *Bhatti* are however considered of higher rank than the *Jaiswár*, the latter having intermarried with spurious Rájpúts. Many of the clan have become *Gújars*. *Jaiswár* is also a name for the subcastes of many low tribes. The Jaiswár Chamárs furnish a large number of our syces and grass-cutters.

Janghára.—A large and somewhat turbulent clan is south-east Rohilkhand where one tradition represents them as having dispossessed the *Katheriyás*.⁵ In Bareilly they say that when under Ráo Mahrup Sáh they first entered Bisalpur they expelled the Ahírs in 1405 A.D., and in 1570 Basant Sáh drove out the Banjárá and the Bhíl.⁶ The Budaun⁷ legend is that they came under the leadership of a worthy named Dhappú Dhám whose pugnacity is marked in the verse, *Niche dharti úpar Rám : bích men laré Dhappú Dhám*. "Below is earth, above is Rám and between the two fights Dhappú Dhám." There are two divisions of them the *Bhúr* and the *Tarái* taken from the parts of the country they occupied. The latter are the lower as they practise widow marriage.

In Sháhjahánpur⁸ they claim descent from the *Tomar* Kings of Delhi which they say they left in disgust at the accession of the *Chauháns*. Five brothers led five different parties and the youngest of the five crossed the Ganges and settled in Sambhal. He had two sons one of whom went to Bulandshahr. The other Hansráj had three sons, and they moved east from Sambhal. One settled on the highland east of the Rámanga, and from him are descended the *Bhúr Jangháras*: of the other two, who were by a second marriage, one was the ancestor of the *Tarái Jangháras*, now found in

¹ Wilson, *Rig Veda*, I, 279.

² 42, *sqq.*

³ Growse, *Mathura*, 420.

⁴ *Supple-*

mental Glossary, sv.

⁵ Sir H. M. Elliot, *Supplemental Glossary*, sv.

⁶ *Settle-*

ment Report, 19.

⁷ Sir H. M. Elliot, *idem*: *Gazetteer, North-Western Provinces*, V, 213.

⁸ *Settlement Report*, 59.

Bareilly and Sháhjahánpur, and the other of the Budaun clan. Some of the *Bhúr Janghárás* say that the ancestors of the *Tarái Janghárás* were sons of a woman of the clan and hence their descendants rank lower. This account is not admitted by the *Tarái Janghárás*, but the difference in rank is not denied. Their settlement here may be put in 15th century or nearly 300 years later than the alleged emigration from Delhi and their genealogical tables do not support their alleged *Tomar* descent. One tribe of the *Barhái* (*qv.*) claim to belong to them. They are said to derive their name from *Jang-hárá*, "worsted in war," from their defeat by Rájá Hirand Pál of Kampil or Shahábuddin Ghori. In the Central Duáb¹ they are closely connected with the *Chauháns*. The *Tarái* branch have adopted widow marriage.

Janwár.—A tribe found in Bundelkhand, Cawnpur, Fatehpur and Unao. They were the earliest Rájput colonists of Unao² after the expulsion of the *Ráthor* from Kanauj. They crossed the Ghágra and founded the great Ikona Ráj of which the Maharája of Balrampur is now the head. They call themselves *Chauháns* of the Narbada valley and say they came to Oudh in 14th century. Carnegie³ thinks they are of *Dikhit* descent.⁴

Jasáwar, Jasáwat.—A clan in Aríng of Mathura: they are said to be a branch of the *Jádon* (*qv.*) and emigrants from Jaisalmir and Jaipur. They are held in no great consideration.⁵

Jhahhariya.—The most numerous clan in Lalitpur. They possibly take their name from Jhájhar in Bulandshahr.

Jhijhotiya.—A clan which takes its name from Jhijhoti the old name of Bundelkhand: not a corruption of *Fajurhota* as commonly asserted. The same name is applied to a sub-tribe of Bráhmans and Banyas.⁶

Kachhwáha.—(Skt. *Káchchapa*, relating to a tortoise.) A clan which claims descent from Kusha, the son of Ráma. They are now predominant in the territory of Amber or Jaipur from which they expelled the Mínas and Bargújars.⁷ The clan in Narwar and Gwalior became independent under Vajra Dáma one of whose inscriptions is dated 977 A.D. His great grandson Bhawána Pála must have been reigning as an independent chief in 1021 A.D. when Mahmúd of Ghazni in his march against Kálinjar accepted the submission of the Rájá of Gwalior. The *Kachhwáhas* continued to reign for upwards of a century until 1129 A.D., when the last king of the race Tejpal or Tejkaran lost his sovereignty through his love for the fair Maroni whose beauty still affords a theme for the poetic skill of the bards. The *Kachhwáhas* of Gwalior, Narwar and Jaipur all agree in the same story of the love blind Dulha Ráe or the bridegroom prince who was supplanted

¹ Gazetteer, North-Western Provinces, IV, 41.

Oudh, I, 122, 216, 397.

³ Notes, 48.

⁵ Sir H. M. Elliot, *Supplemental Glossary*, sv.

Reports, II, 413.

² Elliott, *Chronicles*, 32: *Gazetteer*

⁴ *Manual of Titles for Oudh*, 36 sq. 42

⁶ Cunningham, *Archaeological*

⁷ Sir H. M. Elliot, *Supplemental Glossary* sv.: *Tod's Annals*, I, 49.

by his cousin or nephew the *Parihár* chief named Paramál or Paramárdi Deva.¹

The *Kachhwáha* dynasty of Amber obtained possession of Narwar through the marriage of their daughters with the Moghul emperors of Delhi. The history of this dynasty commences with Ráj Sinh, son of Bhím Sinh and grandson of Prithivi Rájá who reigned over Amber or Jaipur in the reign of Sikandar Lodi. Prithivi Rájá is said to have had 19 sons of whom several succeeded to the throne. Ráj Sinh was succeeded by his son Rámdás. Fateh Sinh succeeded his father about 1610 A.D., but his son Amar Sinh lost Narwar in the reign of Sháhjahán as all the members of his family declared in favour of his elder brother prince Khusru.² Gwálíor is said to have been founded by a *Kachhwáha* chief Súraj Sen the petty Rájá of Kuntalpur or Kutwar. A list and history of the dynasty lasting from 925 to 1104 A.D. is given by General Cunningham.³ He takes the name of the clan to be derived from *Kachchhapa gháta* or tortoise killer.⁴

In these Provinces the clan is found in Muzaffarnagar, Etáwah, Mathura, Azamgarh, Farrukhabád and Jaunpur. They all claim a western origin. In Mathura they are classed as *Gaurua* which is a general term for clans debased by widow marriage. They claim to be emigrants from Amber.⁵

In Bulandshahr they say that they came from Narwar to Amber and thence to the Duáb.⁶

The Etáwah branch emigrated from Gwalior to the tract of country known as *Kachhwahiyá-garh* and thence in 1656 A.D. to Etáwah.⁷

An Eastern legend makes them descended from the thighs of the fabled cow Kámdhenu.⁸

Kachhwáha-garh or *Kachhwáhiya-garh* was the ancient name of pargana Madhugarh in Jalaun.

In Muzaffarnagar they take the title of *Jhatiyána*.⁹

Nesfield¹⁰ without apparently much satisfactory evidence represents them as originally *Meos*.

There is a *Ráthor* taunt against them that their name is derived from the *Kusá* grass, and that their swords will only cut as deep as one of its blades.¹¹

Kákan.—A clan found in the Eastern Districts. In Gházipur¹² they say they came from Mhaulaldamhan in Faizabad and expelled the Bhars : in Azamgarh¹³ they fix their original home at a place called Kapri Kedár

¹ Cunningham, *Archæological Survey*, II, 312.

² *Idem*, II, 317 sq.

³ *Idem*,

II, 371 sqq.

⁴ *Idem*, II, 319.

⁵ Growse, *Mathura*, 376.

⁶ *Census*

Report, North-Western Provinces 1865, Vol. I, App. 17.

⁷ *Idem*, App. 85.

⁸ Buchan-

an, Eastern India, II, 460.

⁹ *Gazetteer, North-Western Provinces*, IV, 277 sq.

¹⁰ *Brief View*, 9

¹¹ *Annals*, II, 124.

¹² Oldham, *Memoir*, I, 62.

¹³ *Settle-*

ment Report, 62.

somewhere in the west and say that they overcame the Suiris. They had a *Chaurási* of 84 villages.

Kalhans.—[The traditional explanation of the name is that one of the early leaders of the tribe used to pet a black swan (*Káldhans*). This may possibly have been the tribal totem] an important tribe in Oudh now represented by the Babhnipair family of Gonda who are the only legitimate descendants of the old *Kalahans* Rájás of Khurása whose kingdom extended from Hisámpur in Bahraich far into the Gorakhpur district. One account makes their ancestor Saháj Sáh who was a descendant of King Jarasindhá of Bihár, and is said to have taken service with his friend Málík Aín-ud-din who ruled the south of Oudh from Karra Mánikpur. In return for his services he was given estates. There is a story of a Dom Rájá falling in love with a girl of the family. The Chhatttri dissembled his rage and pretended to comply and when the Dom came to claim his bride made him drunk and murdered him.¹

Another story is that they came from Gújarát with Achal Sinh who joined Dariyáo Khán about 1450 A.D. He is said to have been an *Angrez bans* or of English descent.² In 16th century Achal Náráyan Sinh the last of the dynasty outraged at his fort of Luthia Ghát near Khurása the daughter of a Bráhmaṇ named Ratan Pánre. The father starved himself to death and the river Sarjú destroyed the fort. The Bráhmaṇ cursed the race with blindness but the curse has been only partially fulfilled. Sleeman³ says that one of their Rájás was guilty of a piece of bad faith which compromised the word of the family priest of the Ráni who thereupon cursed the Rájá with blindness.

Kánhpuriya.—A clan in Oudh who were portions of the same wave of Hindu immigration as the *Bais* about the middle of 13th century. They claim descent from the Rishi Bháradvaj by the marriage of the saint Suchh with the daughter of the great Rájá Mánik Chand. One of his sons was a Bráhmaṇ and the other a Chhatttri named Kánh who founded Kánhpur on the road from Salon to Partábgarh whence the clan is named. The tribe deity of the clan is Mahesa Rákshasa the buffalo demon to whom they offer a buffalo at every third *Bijai Dasami* festival, and another for any wedding or birth which has occurred in their chief's family since the last sacrifice. The sons of Kánh are said to have defeated the Bhars under their Kings Tiloki and Biloki (but this is only a legend: see *Bhar*.)⁴ Carnegy⁵ makes them descendants of Kinú Pánré who was in the employ of the Rájá of Hasanpur in Sultánpur district some 20 generations ago and married an

¹ *Manual of Titles, Oudh*, 52 sq: *Oudh Gazetteer*, I, 88 sqq.
² *Journey*, I, 126: Carnegy, *Notes*, 47.
³ *Rae Bareilly*, 9: *Gazetteer, Oudh*, I, 56.

⁴ *Oudh Gazetteer*,
⁵ Benett, *Clans of*
⁵ *Notes*, 40.

Ahír woman. His brother Chúchú Pánré married a Dharkár woman and was founder of the *Bandhalgoti* (qv.) clan.

Karmwār.—A clan of *Sombansi* origin in Azamgarh¹. Like the *Palwárs* they say they came from Sándi Páli in the west to aid Rájá Gárák-deo of Dhanchhula in fighting the Rájbhars. Their communities are populous and some fairly prosperous.

Kásib.—(Skt. *Káshyapa*, tortoise, the tribal totem). A fairly strong clan in Sháhjahánpur who are low in the scale though claiming to be an offshoot of the *Kachhwáhas*. Their tradition is that they are emigrants from Kashmír. They claim the Mahárája of Kashmír as a member of the clan and allege that he recently recognised the fact.²

Katheriya.—A clan in Rohilkhand which derives its name from *Kathehar* the old name of eastern Rohilkhand. This is again supposed to be derived from *Kather* a brownish loam of a thirsty tenacious nature with a subjacent sandy stratum requiring copious rain or irrigation. Primarily it may mean wooden coloured (Skt. *Káshta*). Others connect the name less probably with *Katyúr* in the hills or *Kárttikeyapura*. The country of Katehar is now confined to the tract lying between the Rámghanga, Sárda, and Khanaut rivers.³ The accounts vary as to the time they entered Rohilkhand. One account is that Bhím Sen drove out the Ahírs about the time that Prithivi Rájá reigned at Indraprastha and Jai Chand Ráthor at Kanauj.⁴ According to General Cunningham they did not invade the country till 1174 A.D.⁵ Their ancient capital was Lakhnaur.⁶ They appear to be in some way connected with the *Gaur* tribe. One account makes them to have expelled the *Báchhals*, but Mr. Moens⁷ denies that the *Báchhals* ever held sway in Bareilly. In Sháhjahánpur⁸ the *Gaur*s helped them against the *Patháns*.

The Moradabad⁹ tradition is that they were *Súrajbansis* of Ajudhya who were driven from thence when the Aryan invasion was pushed back by the aboriginal races, and that they came with real or pretended authority from the Muhammadans to seize the country occupied by the Ahárs.

Káthi.—A powerful clan in Jhánsi. According to Wilson¹⁰ the word *Cathaei* or *Kattia* is from *Kshatta* or as pronounced *Khatta*, a mixed tribe of military habits. Tod¹¹ classes them in the 36 Royal races and describes them as the most important tribe of the western peninsula which has affected the change of the name from Sauráshtra to Káthiáwár. "Of all its inhabitants the *Káthi* retains most originality: his religion, his manners and his looks are all decidedly Scythic." They were conspicuous on both sides in

¹ *Settlement Report*, 59, sq.

² Sháhjahánpur, *Settlement Report*, 24, 59.

³ Atkinson, *Himalayan Gazetteer*, II, 521.

⁴ Bareli, *Settlement Report*, 21, sq.

⁵ *Archæological Report*, I, 356.

⁶ *Idem*, I, 251.

⁷ Bareli, *Settlement Report*, 9.

⁸ *Settlement Report*, 107, sq.

⁹ *Settlement Report*, 9.

¹⁰ *Ariana Antiqua*, 197.

¹¹ *Annals*, I, 119, sqq.

the war between Prithivi Rájá and Kanauj. They have been identified with the *Khatrīai* of Ptolemy. According to the Greek writers the people who held the territory comprised between the Hydraotes (Ravi) and the Hyphasis (Biyás) were the *Kathai* whose capital was Sangala. "The *Mahābhārata* and the Páli Buddhist works speak of Sangala as the capital of the Madras, a powerful people known also as *Báhika*. Lassen in order to account for the substitution of name supposes that the mixture of the Madras with the inferior castes had led them to assume the name of *Khat-triás* (*Kshatriya*, the warrior tribe) in token of their degradation, but this is by no means probable. The name is still found spread over an immense area from the Hindu Koh as far as Bengal and from Nepál to Gújarát under forms slightly variant *Káthi*, *Katti*, *Kathia*, *Kattrí*, *Khatrī*, *Khetar*, *Kattaur*, *Kattair*, *Kattak* and others. One of these tribes the *Káthi* issuing from the lower parts of the Panjáb established themselves in Suráshtra and gave the name *Káthiával* to the great peninsula of Gújarát."¹

Widow burning is mentioned by Megasthenes as a peculiar custom of the *Kathai*.²

In the Panjáb³ the *Kathia* claim to be *Panwár* Rájput. They are described as "a handsome sturdy race and like nearly all Játs of the Great Ravi do not allow their children of either sex to marry until they have attained the age of puberty, because, as they justly consider, too early marriages would be detrimental to the physique of the race." One account fixes their original home in Bikánír whence they entered Gújarát. Another tradition is that they were driven out of the valley of the lower Ghaggar about the time of Timúr's invasion.

Kausik.—A tribe in the Benares Division which derive their name from their ancestor Kusha or Kushika, whose son Gadhi is the reputed founder of Gadhipur which is supposed to be the modern Gházipur. The name however may be only a nickname (Skt. *Kushika*, squint-eyed). They claim to be *Sombansi*, but in Gorakhpur they say they were despoiled of their possessions by the Bhawar or Bhar.⁴ The clan in Gházipur claim this Rájá Gadh as their ancestor whose son is said to have founded Kanauj. The eastern *Sakarwár* also claim descent from Gadh. Though they are idolators they take their spiritual guides (*guru*) from a sect of monotheists peculiar to Gházipur called the Bheka Sháhi.⁵ Indra was in ancient times the tribal god of the *Kushikas*.⁶

The Azamgarh branch say they came from Gola Gopálpur in Gorakhpur.⁷

Khangár.—See under *Khangár*.

¹ J. W. McCrindle, *Indian Antiquary*, XIII, 360.

² Bunbury, *Ancient Geography*, I, 563.

³ Ibbetson, *Panjáb Ethnography*, section 472.

⁴ Buchanan,

Eastern India, III, 458.

⁵ Oldham, *Memoir*, I, 62.

⁶ Muir, *Ancient Sanskrit Texts*, Vol. I, second edition, 348.

⁷ *Settlement Report*, 53.

Khasiya.—(Residents of *Khasdes*, a name common to Garhwál and Kumaun. Beames¹ is certainly wrong in deriving the name from the Arabic *khás* special.) The most numerous of the Garhwál tribes. They are akin to the *Kirdás*, the *Rájjá Kirdás*, and *Nágas*.² They have numerous sub-divisions named after the *Thát* or parent village, such as *Patwál* which gives its name to *Patwálsyún*, *Kaphola* whence *Kapholsyún*, *Bagarwál*, *Ambána* who were Bhattas of Benares, but are here *Rájpúts*, *Ramolá*, *Dána* or *Dánava* representatives of the old tribe of that name; the *Khandwári*, *Durhyál*, *Sunaula*, *Dulani* and *Bukila* call themselves *Ráwat*; the *Bora*, *Kaira* and *Choriya* come from Kumaun. All are engaged in agriculture and petty trade. None will call themselves *Khasiya*. All call themselves *Rájpúts*, and say they were settled in their present villages before *Bráhmans* and *Rájás* came. They worship principally the village gods and care little for *Bráhma*n aid in their domestic ceremonies unless he be a *Khasiya*: do not wear the sacred thread, and on occasions of joy or sorrow, marriages or deaths, the house is simply purified by cow dung and cow urine. The marriage or funeral ceremonies are short or long according to the purse of the employer.³

In the *Dún* their claims to relationship with the warrior class do not even rest on a foundation of plausible tradition.⁴

According to General Cunningham⁵ the *Khasas* were the early inhabitants of Persia before the Aryan immigration which drove them from the plains to the Hills. In *Manu* they are coupled with the *Daradas* or *Dards*, and in the *Mahábhárata* with the *Gandháras*, *Arattas* and *Sindhu Sawiras*.

Bábar had a very shrewd idea of their Ethnology. "About these hills are other tribes of men. With all the investigation and enquiry I could make among the natives of *Hindústán*, I could get no sort of description or authentic information regarding them. All that I could learn was that the men of those hills were called *Kás*. It struck me that as the *Hindustánis* frequently confound *shín* and *sin* and as *Kashmír* is the chief, and indeed as far as I have heard the only, city in these Hills it may have taken its name from that circumstance."⁶

Kinwar.—A tribe in the eastern districts numerous in *Bhágapur* but of no standing in *Gorakhpur*. In *Gházipur* one tribe is *Rájpút*, another *Bhuinhár*. They say that a *Dikhit* *Rájá* named *Mán Dikhit* lived at *Manchatur Asthán* on the *Jumna*. His descendants established a kingdom at *Padampur* in the *Karnatic*. Two cadets of the family took service, one with the *Gaharwár* *Rájá* of Benares, the other with one of the *Gautam* *Bhuinhárs*

¹ J. R. A. S. N. S., IV, 178.

² Atkinson, *Himalayan Gazetteer*, III, 452.

³ Atkinson, *Himalayan Gazetteer*, III, 452.

⁴ Williams, *Memoir*, 29.

⁵ *Types*, 94 sq.

⁶ *Bhilsa*

⁶ Leyden's *Babar* 313: *Intro*, XXVII.

who were at war and each married a daughter of his patron. They derive their name from Dankin on the Dankin river their early home.¹

Kirár.—A clan in the Duáb, which in Mainpuri² claims to be a branch of the *Jádon*. They say that their great ancestor Kunwar Pál invaded the country about 500 years ago and conquered the fort of Kirárwá from which they claim to derive their name. But the name of the tribe originated the name of the city which is a contraction of Kirárgánw or the village of the Kirárs.

In Aligarh³ though numbered among Rájpúts they are considered of very inferior rank.

* They have been identified with the *Kiráta* who are said by Manu⁴ to have been Bráhmans or Kshatriyas degraded in consequence of neglect of their religious duties. Another tribe of *Kiráta* are mentioned in the *Padma Purána* with the Nisháda, Bhíl, Pulinda, &c., as descendants of the dwarf who was supernaturally born to King Vena and was the embodiment of his sins.⁵ See *Karár*.

Lautamiya.—A clan found in pargana Duába of Ballia: they are a sturdy independent race and addicted to frays and feuds of a serious character. Their origin is doubtful and they are thought to rank very low among Rájpúts. Many of them are closely associated with the organised gangs of Dusádh robbers for whom the pargana is famous.⁶

Mahrór.—A clan which in Unáo professes to be Rájpúts. They are said to have been originally *Kahárs* and their name was changed from *Makra*⁷ to *Mahrór*. Some connect them with the *Ráthor* but apparently wrongly. If they derive their name from Marovar Buchanan⁸ thinks they are probably the tribe expelled thence by the Ráthors.

Marwár.—A clan in Gházipur who claim to have come from Márwár at the same time as the *Punwárs* of Ujjain. They are a manly race, but do not show any marked sign of an Aryan origin.⁹

Mauhár.—A tribe in Bánda who say they came from Sambhal in Moradabad. They claim *Chauhán* descent and say they separated on account of some breach of caste rules.¹⁰

Nágbansi.—(Of the *Nág* or snake race.) A tribe in Gorakhpur who according to Buchanan¹¹ are the same as the *Bais*.

Narauliya.—An influential tribe in Gházipur, who claim to be a branch of the *Parihár* and to take their name from Narwár in Gwalior. They are

¹ Buchanan, *Eastern India*, II, 463: Oldham, *Gházipur Memo*, I, 61. ² Growse, *Census Report, North-Western Provinces*, 1865, App. 77: Mainpuri, *Settlement Report*, 20.
³ *Settlement Report*, 32. ⁴ X, 43, 44, Muir, *Ancient Sanskrit Texts*, 2nd ed., I, 482, sqq. ⁵ Growse, *ut supra*. ⁶ Oldham, *Gházipur Memoir*, I, 59. ⁷ Elliott, *Chronicles of Unáo*, 62. ⁸ *Eastern India*, II, 458. ⁹ Oldham, *Gházipur Memoir*, I, 63. ¹⁰ *Gazetteer, North-Western Provinces*, I, 101, 160. ¹¹ *Eastern India*, II, 460.

among the earlier settlers and say that they killed the Chero Rájá while he was intoxicated. They are inordinately proud, passionate and extravagant and have lost about half their original property.¹

Negí.—(*Neg*, customary presents given at marriages, which according to Platts is Skt. *niyama* custom, penance.) Properly persons in receipt of a perquisite or due. It was a title given to any one holding military or civil employ under the former Rájás of Garhwál and transmitted among the *Khasiyas* (*qv.*) as a caste title. They have sixteen sub-divisions, *Kála*, *Ekái*, *Fateh Bahádur*, *Simána*, *Salárya*, *Múnda*, *Baglána*, *Maláza*, *Khatttri*, *Dogra*, *Myor*, *Jagye*, *Kalini*, *Nagarkotiya*, *Pátali*, *Phardí*.²

Williams³ suspects that the name is connected with *Nága*, and that it implies Scythian or Chinese supremacy in former ages.

Nikumbh.—(Skt. *Nikumbha*, the plant, *croton polyandrum*.) Representatives of a solar race, Kings of Ajudhya from which sprang Mándhatri, Sagara, Bhágiratha and Ráma. Kuvalayásva, the great grandfather of Nikumbha having conquered the demon Dhunda acquired the title of Dhundumará or “conqueror of Dhundu” and gave his name to the country known as Dhundbár or Jaipur. Here his descendants remained under the name of *Nikumbhas* and to them is ascribed the foundation of most of the old forts in Alwar and north Jaipur. They appear to have been among the earliest Aryan settlers in Rájputána. Gradually they lost their dominions, and at the time of the Muhammadan conquest held Khándes on the south and Alwar on the north. The name of *Nikumbha* has been supplanted in Northern India by *Raghuvansa* or descendants of Raghu one of the ancestors of Dasaratha and Ráma.⁴ Tod says that all that is known of them is that they were proprietors of the district of Mandalgarh before the *Gahlots*.⁵ They are generally identified with the *Sirnet* clan.

They were the original Thákur settlers in Farukhabad in the old pargana of Pípargáon now included in Muhammadabad.⁶

The Azamgarh branch are said to have come from Jaunpur 16 or 17 generations ago being called in by a Bráhman to save his daughter from marriage with a Rájbar. The family became Muhammadan under the Sultáns of Jaunpur.⁷

Panwár.—(According to Platts connected with *Panwára*, a panegyric : but it is certainly from *Pramára* the ancient name of the tribe which is said to mean “first fighter.”) A noted tribe of Rájputás. “They were the most potent of the *Agnikula* or fire races.” “The world is the *Pramár’s*” is an ancient saying and *Naukot Marústhali* signified the nine divisions into

¹ Oldham, *Gházípur Memoir*, I, 61.

² Atkinson, *Himalayan Gazetteer*, III, 276.

³ *Dehra Dún Memo.*, 29.

⁴ Cunningham, *Archæological Reports*, XX, 8, sqq.

⁵ *Annals*

I, 28.

⁶ *Settlement Report*, 13.

⁷ *Settlement Report*, 63.

which the country from the Sutlaj to the Ocean was divided among them."¹ By another theory they represent the *Pauravas* the famous race which after the time of Alexander was all predominant in Rájasthán under the name of *Pramára*. They are mentioned in the *Veda* and *Mahábhárata* where the first Kings of the Lunar race are represented as being *Pauravas* who reigned over the realms included between the Upper Ganges and the Jumna. They are the *Porouaroi* or *Porvaroi* of Ptolemy.² General Cunningham on the contrary would identify these last with the *Parihár* tribe.³ The popular account of them is that they were the third in order of creation from the Agnikunda and were called *Pramára* or "first strikers."⁴

¹ In Bombay the *Pramáras*, who are called a detachment from the Agnikula tribes of Mount Abu like the others under the same fictional denomination, are according to Dr. J. Wilson⁵ descendants of *Kulis*. Their traditions centre round the state of Dhár the Rájá of which is still a member of the tribe. In remembrance of their heroic defence of the capital they repeat the verse—

*Jahán Puár takán Dhár hai ;
Aur Dhár jahán Puár ;
Dhár bina Puár nahín ;
Aur nahín Puár bina Dhár.*⁶

"Where the Puár is there is Dhár: and Dhár is where the Puár is: there is no Dhár without the Puár and no Puár without Dhár." They claim that the great Bhoj and Vikrama of Ujjain were members of their tribe. They say they were Kings of Málwa for ten generations after Rájá Vikrama. The *Puár* dynasty of Málwa ended with Jaichand: then Jitpál established the *Tomar* dynasty which lasted 142 years and was succeeded by the *Chauhán* for 167.⁷ They have now a poor reputation in Central India, because they are said to have intermarried with Mahratta Súdras and the poorest Rájput chief would disdain to eat with them or to give them his daughter in marriage.⁸ Tod asserts that the famous *Mauryas* were the *Mori* a branch of the *Pramára* clan who occupied Chithor in 8th century.⁹

There are various settlements of them in these Provinces. In Kumaun¹⁰ they are found in small numbers and ascribe their origin to Ujjain or Dáránagar. They are Sákta and on festal occasions make a point of paying reverence to their weapons. Every third year there is a great service in honour of Sakti the expenses of which are defrayed by a subscription among the brethren. On this occasion the offering of eight kinds of animals (*asht balí*) is made.

¹ Tod, *Annals*, I, 98.

² J. W. McCrindle, *Indian Antiquary*, XIII, 362.

³ *Archæological Reports*, IX, 55 sq.

⁴ Tod, *Annals*, I, 102.

⁵ *Indian Antiquary*, III, 227.

⁶ Tod, *Annals*, II, 263.

⁷ Malcolm, *Central India*, I, 26.

⁸ *Idem*, I, 130.

⁹ Wilson's *Theatre of the Hindus*, I, 132.

¹⁰ Atkinson, *Himalayan Gazetteer*, III, 437.

In Farukhabad¹ they trace their colonisation to Rájá Shiupál Sinh who is said to have settled in the pargana of Amritpur by the favour of the Rájá of Khor. His sons quarrelled with and were expelled by Partit Ráe, the Káyasth minister of the Rájá, but one son Basant Sáh returned and recovered his estate. The Mathura branch trace their origin to Dhár.²

The Bulandshahr branch say they came from Nágpur and Ujjain. They assert that they settled in Bulandshahr on their expulsion from Ujjain by Shaháb-ud-din Ghorí.³

The *Khidmatigá*, *Barwár* or *Chobdár* are said to be an inferior branch of them by a low caste woman. No high caste Hindu eats food or water touched by them.

According to the *Am-i-Akbari* a thousand men of the tribe guarded the environs of the palace of Akbar and Abul Fazl says of them that the tribe "was formerly notorious for cunning and roguery, and former monarchs deemed them incorrigible: but now by his Majesty's discipline they are famous for their good order and honesty."

These *Khidmatigás* are said to have taken their name from their chief, Khidmat Ráe, but according to another account they were so named because they were servants of the Dor Rájás.

The Agra branch of the *Panwárs* say that they came from Ujjain. They say that Rájá Bijaipál of Bayána wished to marry his daughter to Lakansí, son of Rájá Tindpál of Ujjain. The latter objected to the alliance but Lakansí accepted his bride and emigrated to Bayána.⁴

In Unao they trace their estates to a grant from Akbar for services in the siege of Chithor.⁵

In Gorakhpur they are said to have driven the Bisens out of Bhágampur whence the Bisens retired to Majhauri.⁶

In Gházipur they are also known by the name of *Ujjain*. The head of the clan in that part of the country is the Dumráon Rájá who traces his descent in 86 generations to Vikramajít. The great Rájá Saladitya who at the beginning of 7th century overcame the Gupta dynasty was king of Málwa and no doubt belonged to this clan.⁷

In Jhánsi the *Panwár* Thákurs are a shade higher in caste than the *Bundelás* and in consequence all the powerful chiefs take their daughters in marriage. "They are needy and as proud as Lucifer and will always eke out their means by robbery if they can."⁸

¹ *Settlement Report*, 13.

² Growse, *Mathura*, 438.

³ *Census Report, North-*

Western Provinces, 1865, I, App. 17. Rájá Lachhman Sinh, *Bulandshahr Memo.*, 163.

⁴ *Census Report, North-Western Provinces*, 1865, App. 68.

⁵ Elliot, *Chronicles*, 55.

⁶ Buchanan, *Eastern India*, II, 365.

⁷ Oldham, *Memo.*, I, 56 sq.

⁸ Sleeman,

Journey in Oudh, I, lv.

Parihár.—(Skt. *parihāra*, “repelling;” the popular derivation of the name is that when the first of the race issued from the Agni Kunda or fire fountain he was placed as “guardian of the gate, *prithihadwāra*.)¹ A famous Rājput tribe, the story how they supplanted the *Kachhwāhs* is given under that head. The *Parihār* dynasty of Gwalior lasted for 7 generations from 1129 to 1211 A.D. Kutab-ud-din Aibeg took Gwalior in 1196. During the short reign of Azam it was retaken by the Hindūs who held it till 1232 A.D. when the *Parihār* dynasty became extinct.² To the South of the *Bolingae* Ptolemy places the *Poruari* with their three towns named *Bridama*, *Tholobāna* and *Malaita*. These were probably the *Parihār* Rājputs who occupied this part of the country from a very early date. But for a different view see under *Panwār* Rājputs. The *Parihār* Rājā of Uchahara traces his lineage to a remote period. “As the *Parihārs* are said to have been subjected by the *Kalachūris* they were probably in possession of the country before the *Kalachūri* conquest of Kalinjar and the establishment of the *Kalachūri* or Chedi era in 249 A.D.”³ They claim to have preceded the *Chandēls* and *Baghēls* in Bundelkhand and Rīwa.⁴ The *Mahoba* Khand mentions the *Parihār* minister of Parmal the *Chandel* in 12th century and they must therefore be contemporary with the *Chandēls*. The head of the family now lives in the native state of Jagni. They call themselves descendants of Gobind-deva and Sarang-deva grandsons of the celebrated *Parihār* Rājā Jhajhar Sinh of Hamirpur who emigrated there from Márwār.⁵

According to Tod⁶ the capital city of the *Parihārs* was Mandāwar from which they were treacherously expelled by Chondu the leader of the *Rāthor* exiles from Kanauj. He notes that there is a considerable colony of them at the confluence of the Chambal with the Sindh and Kuári who are “the most notorious body of thieves in the annals of Thag history.”

They have maintained this reputation as inhabiting in Etāwa “that intricate and inaccessible net work of ravines that abuts on the *Pachnadi*, as the confluence of the Jumna, Chambal, Sindh, Kuári and Pahúj is here called; they have been a particularly lawless and desperate community.”⁷ They here fix their rise after the defeat of Anangpál of Delhi. Some of them have recently raised their importance by marriages with *Chaukán* and *Sengar* families.

The Unao branch claim descent from Kashmír. Here they are said to have won their territory from Dhobis in the time of Humayun. Their history is given in detail by Elliot.⁸

¹ Tod, *Annals*, I, 102.

² *Archæological Reports*, II, 376 sqq.

³ *Idem*,

XXI, 93.

⁴ *Idem*, IX, 5.

⁵ *Gazetteer, North-Western Provinces*, I, 267.

⁶ *Annals*, I, 108 sq.

⁷ *Census Report, North-Western Provinces*, 1865, I, App. 38.

⁸ *Chronicles of Unao*, 58

Buchanan asserts a connection between the eastern branch and the *Bhar*; but in Gorakhpur they are of good repute. They seem to have disputed with the *Gautams* for the territory on the Jumna below Kálpi, but were both finally overcome by the *Chandels*.¹ In Azamgarh² they say they came from Narwan and settled in pargana Muhammadabad whence they were driven out by the *Gaharwars*.

Pundír.—A clan which appears to belong to the *Dahíma* royal race of which Tod³ says “Seven centuries have swept away all recollection of a tribe who once afforded one of the proudest themes for the song of the bard.” They were the most powerful vassals of the *Chauhán* of Delhi and *Pundírs* commanded the Lahore frontier under Prithivi Rájá. The original seat of the Panjáb *Pundír* was Thánesar and the Kurukshetra of Karnál and Ambála with local capitals at Púndri, Ramba, Habri and Píndrak: but they were dispossessed by the *Chauhán* under Raná Har Ráo and for the most part fled beyond the Jumna.⁴

In the Central Duab they say they came from Haridwár in Saháranpur.

Their chief settlement was in Bijaigarh of Akraabad in Aligarh. They intermarry with the highest classes.⁵

Raghubansi.—(Descendants of Raghu.) A clan very strong in Jaunpur and Benáres from whence in the time of the great Rája Domon Deva of Chandrauti who flourished in the time of the Emperor Shír Sháh they crossed the Gumti into Gházipur.⁶

In the Central Duáb⁷ and Sultánpur⁸ they say they came from Ajudhya with Kusha, son of Ráma. They are a fine intelligent race and professing to be vegetarians (*bhagat*) usually wear the red mark (*tilak*) on the forehead.

Raikwár.—A clan in Oudh who claim to be *Súrajbansi* and to have emigrated from Raika (whence the name) in Kashmír about 1414 A.D., and to have settled in the old pargana of Sailak at Bukheri. They founded two families Baundí and Rámnagar. The brother of the founders of these families was Bhairwanand. The nephews pretended a prophecy that the uncle must be sacrificed for the future greatness of the family and Dunde Sáh allowed himself to be killed by them. After Bukheri was washed away by the Gággra the brothers settled at Chanda Sihali in pargana Fatehpur. “In this village a large platform (*chabútra*) standing by a masonry well marks the tradition that Bhairwanand the third brother fell into the well and was allowed by the other two to remain there in the hope that a Pandit’s prophecy might be realised that their rule in Sailak would endure

¹ *Eastern India*, II, 463.

² *Settlement Report*, 62.

³ *Annals*, I, 128.

⁴ Ibbetson, *Panjáb Ethnography*, section 445.

⁵ *Gazetteer, North-Western Provinces*,

IV, 43.

⁶ Oldham, *Memo.*, I, 65.

⁷ *Gazetteer, North-Western Provinces*, IV,

42.

⁸ *Oudh Gazetteer*, I, 25.

so long as Bhairwanand remained in the bottom of the well. To the present day *Raikwárs* make an annual pilgrimage to worship the platform of Bhairwanand.¹

Unlike other Rájputés they cannot use tooth brushes made of the wood of the *ním* tree.²

They are considered in Gorakhpur to be of inferior birth.³

The Azamgarh branch emigrated from Oudh 6 or 7 generations ago.⁴

They are powerful in Faizabad and are said to be emigrants from Bára Banki.⁵ Carnegie considers them a tribe of equivocal origin.⁶

¹ **Rájkumár.**—(Skt. *Rájá Kumára*, a prince.) A clan usually identified with the *Bachgoti*⁷ (*qv.*). They are powerful in Sultánpur and are said to have emigrated under Bariyár Sinh Chauhán in the reign of Alá-ud-din (1153-56 A.D.) from the west, some say from Sambhal in Moradabad, others from Mainpuri the home of the Chauháns. Sir H. M. Elliot says they came from Sambhal Ajmir. The *Chauháns* were persecuted after the defeat of Prithivi Rájá and the *Rájkumárs* claim descent from his brother Kundhráj. The Dera house in Faizabad is descended from Bírbbhadr Sáh whose arrival dates about 250 years ago. For a detailed account of them see *Oudh Gazetteer I.* 27 sqq. Sir W. Jones described infanticide among them.⁸

Randelá.—A small clan in Banda who claim to have accompanied Alá-ud-din Ghori in his invasion.⁹

Rángar, Ránghar.—(According to Tod¹⁰ derived from *ring*, *ran*, strife, in the sense of turbulent.) A clan in the Upper Duáb. The word is usually used as a term of reproach applied to Musalmán Rájputés, but there is also a Hindu branch.¹¹ The term seems also to be applied to some Ahírs who have been converted to Islám and Williams compares the term with the Muhammadan *Ránki*.¹²

Those who profess to be priests of Záhír Pír are called *Chíhal* in Bij-nor.¹³

In the Dún they are said to be descendants of strangers of *Pundir* extraction from Saháranpur who gained a footing during the decline of the Garhwál Kingdom. There are very few of them and they are being gradually absorbed by marriage with hill women.¹⁴

¹ *Manual of Titles in Oudh*, 10. *Oudh Gazetteer*, I, 117 : 120 sq : 257 : 285 : 288.

² Elliott, *Chronicles of Unao*, 44 sq. ³ Buchanan, *Eastern India*, II, 463. ⁴ *Settle-*

ment Report, 63. ⁵ *Oudh Gazetteer*, I, 66 sq. ⁶ *Notes*, 52. ⁷ Carnegie,

Notes, 49. ⁸ *Asiatic Researches*, IV, 340, *Calcutta Review*, I, 377. ⁹ *Gazet-*

teer, North-Western Provinces, I, 101. ¹⁰ *Annals*, I, 487. ¹¹ Ibbetson, *Pan-*

jáb Ethnography, section 448. *Census Report*, 1865, I, App. 8. ¹² *Oudh Census*

Report p. 100. *People of India* I, 14. ¹³ *North-Western Provinces Census Report*, 1865, Table IV, 8. ¹⁴ Williams, *Dún Memo.*, 27.

In Hariyána their divisions are *Ját*, *Satrola* and *Raghu*.¹ They have a very bad reputation for turbulence and cattle stealing and gave much trouble in the Mutiny. Formerly a Hindu Ránger would give his daughter to a Muhammadan of the same *got*, but not to a Hindú. They now follow the Muhammadan law of inheritance.² Their special weapon is the broad curved sabre (*téga*).

Ráthor.—(Skt. *rāshtra kúta*, royal race: Tod derives it from *raht*, the spine of Indra). A famous tribe of Solar race. They are the *Oraturae* of Pliny's lists. He notes of them that their king had only ten elephants though he possesses a very strong force of infantry.³ They turned the *Tomars* out of Kanauj about 1050 A.D., and it once more became a powerful kingdom and the rival of Delhi both in extent and magnificence. Here Jaya Chandra the last of the *Ráthors* celebrated the *Aśwamedha* or horse sacrifice, and here in open day did Prithivi Rájá the daring chief of the *Chauháns* carry off the willing daughter of the *Ráthor* King in spite of the gallant resistance of the *Banásfar* heroes Alha and Udal. In 1191 A.D. Muhammad Ghori after the fall of Delhi marched on Kanauj and defeated Jaya Chandra at Benares where he was drowned in the Ganges.

Thus ended the *Ráthor* dynasty of the Duáb.⁴ After this his nephew Shiuji established himself at Márwár.⁵ In another place Tod describes Shiuji as the son and again as the grandson of Jai Chand or Jaya Chandra. The local tradition of Gújarát makes the leader of the invasion Salkhoji, grandson of Jai Chand who first of all destroyed the local Bhils after making them drunk and by a similar stratagem massacred the *Dábhí* and *Gohel* Rájpúts. Shiuji succeeded Salkhoji and enlarged his dominions. His descendants intermarried with the *Parihárs*.⁶

In less than three centuries after their migration from Kanauj the *Ráthors* spread over a surface of four degrees of longitude and the same degrees of latitude or nearly 80,000 square miles. They amounted in Tod's time, in spite of havoc occasioned by perpetual wars and famines, to 500,000 souls.⁷ The Mughal emperors owed half their conquests to the 100,000 *Ráthors* (*Jakh talwár Rathoran*) who served under them.⁸ In Bikánír they have fewer prejudices than their more eastern brethren: they will eat food without enquiring by whom it was dressed and will drink either wine or water without asking to whom the cup belonged. The opium draught (*piyála*) is a favourite with every one who can afford it.⁹

According to Dr. Hoernle¹⁰ the so called *Ráthors* were a branch of the *Gaharwárs* and it well may be that about the time of Mahípála a separation

¹ P. A. Minas, *J. A. S. B.*, 1868.
Antiquary, VI, 341.

² *People of India*, III, 178.

³ *Indian*

Annals, II, 5, sqq. ⁴ Cunningham, *Archæological Survey*, I, 283.

⁵ Tod,

II, 24. ⁶ J. W. Watson, *Indian Antiquary*, III, 41, sqq.

⁷ *Annals*,

98, sq. ⁸ *Idem*, I, 95.

⁹ *Idem*, II, 218.

¹⁰ *Indian Antiquary* XIV,

took place in the *Gaharwár* clan possibly on religious grounds: for the *Pálas* professed Buddhism while the *Chandras* were Bráhmánists. The separation was marked by the secession of the latter to Kanauj and by a change in nomenclature,—*Chandra* and *Ráthor* for *Pála* and *Gaharwár*. The *Gaharwárs* according to Tod are despised by the other Rájput tribes and the reason may have been their heretical faith in the time of the *Pálas*.

Farishta¹ describes the suppression of the clan by Mahábat Khán in the reign of Sayyad Mubárik A.D. 1422.

The Mainpuri branch settled there after their expulsion from Kanauj: they acknowledge the Rámpur family in Etah as head of the house, being descended lineally from Jai Chand.²

The Rájá of Kishangarh holds estates in Mathura.³

The Farukhabad branch claim descent from Parjan Pál, the founder of the Khor and through him from Rájá Jai Chand. They are the same stock as the Usait family in Budaun.⁴

In Gorakhpur they have a low position and do not marry daughters of the higher tribes.⁵

The Azamgarh branch say they conquered the Rájbhars 19 or 20 generations ago.

Sakarwár, Sikarwár.—(From their home Fatehpur Sikri in Agra). An important tribe who were early colonists in Oudh, probably after the invasion of Shaháb-ud-din Ghori.⁶ There is a tradition that they held north Gorakhpur prior to the Sirnets.⁷ Like the *Kausik* (*qv.*) tribe they claim one Rájá Gadh as an ancestor.

They are the strongest Hindu land owners in Gházipur except the *Kinwár Bhuinhárs*. They claim to have been originally Misr Bráhmans from Fatehpur Sikri. They have split into a Rájput and Bhuinhár branch and some are Muhammadans.⁸

There is a small district called *Sikarwár* called after them on the right bank of the Chambal adjoining Jaduvati and now included in Gwalior.⁹

In Azamgarh¹⁰ the Rájput branch ignore the Bhuinhár clan who assert that they are of the same stock, which is generally believed. They call themselves *Gadiyá* and derive the name from an ancestor whose name was Gád or who was afflicted with a chronic sickness (*gád*). He, by the Azamgarh story, lived at Sikrigarh near Lahore which was the home of

¹ Briggs, *Trans.* 516.

² Mainpuri, *Settlement Report*, 20.

³ *Settlement*

Report, 35.

⁴ *Settlement Report*, 13.

⁵ Buchanan, *Eastern India*, II, 458.

⁶ Elliott, *Chronicles of Unao*, 44.

⁷ Buchanan, *Eastern India*, II, 135.

⁸ Old-

ham, *Gházipur Memo.*, I, 64.

⁹ Tod, *Annals*, I, 127.

¹⁰ *Settlement Report*, 30.

the race. Another branch moved into the hills and were known as *Parbatīya*. They settled in pargana Nizámábád after expelling the Suiris.¹

In Sultánpur they have been dispossessed by the *Raghubansis*.² In the Central Duáb the name is applied to a *Bargújar* clan.³

Sarpakarya.—(*Sarpa*, a snake; *karya*, origin.) A clan in Azamgarh some of whom are Chhatris and some Bhuinhárs: both admit a common ancestor. They are of low standing among Rájpúts, but high among Bhuinhárs.⁴

Sengar.—A powerful clan which, like the Gautam, claims descent from Singhi or Siringhi Rishi whose daughter Basantiyá is said to have been married to Somapála, King of Kanauj. They say that their ancestor Púrandeva emigrated to the Deccan and thence to Dhár. From thence they were forced to go to Bandhugarh in Ríwa and thence to Kanár in Jalaun near Jagamanpur in Etáwah. Their Rája Bisukdeva or Sukhdeva founded the modern house. His date lies between 1065 and 1165 A.D. He married Deva Kulá, daughter of Jai Chand Ráthor of Kanauj, who was defeated in 1194 A.D. by Shaháb-ud-dín Ghori. After this the power of the Sengars increased and the river Basind was renamed Sengar in their honour.⁵

They came into Oudh from across the Jumna with Shekh Bayazíd an officer of the Lodi dynasty who rebelled against Bábar after 1527 A.D. Their history is given in detail by Elliott.⁶ For the legend of their descent from Kámdhenu see under *Bais*.

The Gházipur branch claim their origin from Phaphúnd in Etáwah. They worship under the name of *Náth Bába* a deified member of the tribe named Amar Sinh. Before the establishment of British authority they managed to secure for themselves an unrivalled reputation for courage, independence and insubordination. They have now abandoned their old turbulent habits: they behaved well during the mutiny and are now peaceful and loyal citizens.⁷

In Jalaun they claim to have come from Lanka or Ceylon and to be descended from Singhi Rishi. They seem to have been originally Bráhmans who intermarried with Rájpúts.⁸ The *Sengars* are almost according to Sleeman⁹ the only class of Rájpúts in Bundelkhand, Baghelkhand, Ríwa and Ságara who used to put their female infants to death: in Oudh they are almost the only class who do not.

Shuklbans.—(*Shukla*, pure: a Bráhman division.) A clan in Gházipur who have a bad reputation for turbulence and litigiousness.¹⁰

¹ *Idem*, 57.

² *Oudh Gazetteer*, I, 25.

³ *Gazetteer, North-Western Provinces*,

IV, 41.

⁴ *Settlement Report*, 29.

⁵ *Census Report, North-Western Provinces*,

1865, I, App. 81, sqq.

⁶ *Chronicles of Unao*, 45, sq.

⁷ *Oldham, Gházipur Memo.*,

I, 57, sq.

⁸ *Gazetteer, North-Western Provinces*, I, 209.

⁹ *Journey through*

Oudh, I, 312 note.

¹⁰ *Oldham, Memo.*, I, 66.

Singhel.—(Skt. *sinha*, lion.) A clan in Azamgarh who have a pedigree of 14 generations and allege that their ancestors having emigrated from Siraunj to Bheri tál in Gorakhpur and having been expelled from thence finally settled in pargana Muhammadábád. One family became Muhammadan in the time of the Sultáns of Jaunpur. They are notorious for their turbulent character.¹

Sirnet.—A powerful tribe in the Eastern districts: in Gorakhpur they succeeded the Domkatár Bráhmans or Bhuinhárs.² In Gorakhpur they claim descent from Bharata brother of Rámchandra and say that they got their title from some Muhammadan King in whose service they were. Their chief was in the habit of wearing on his head a cloth of gold called *net* and the king not choosing to recollect the Hindu name called him Sirnet or the man with gold cloth on his head. They claim descent from some Srinagar, the locality of which is uncertain. The Unaula Rájá told Buchanan that they came from Assam.³

In Gházipur they call themselves *Nikumbh* (*qv.*) They say they got their name from only raising the hand to the head in obeisance. One of the Emperors annoyed at this apparent want of respect ordered that before their entrance a sword should be placed across the doorway in such a manner that they on entering the presence should be obliged to stoop. Some of the chiefs maintaining their upright position were decapitated. After this they were allowed to *salám* in their own fashion. Dr. Oldham⁴ suggests that the name is derived from *sira*, head, and *netá*, leader (Skt. *netri*) which is more probable than Persian *sirnest* or headless. They claim kinship with the Gorakhpur family represented by the Rájás of Unaula, Bánsi and Rudarpur. "They are one of the most noble looking races in the district and are generally well disposed and on good terms with the district officials: but quite ready to join in a general rebellion to recover their estates." Carnegy thinks that they may be of *Dikhit* descent.⁵

Solanki.—A clan chiefly found in the Western districts. They are supposed to have succeeded the Chávas at Anhilwáda about 931 A.D.⁶ The *Bhál* tribe are generally regarded as a spurious branch of them. Another name for them is *Chalukya* said to be derived from their being formed out of the Agni Kunda in the hollow of the hand (*chullú*, *challú*).⁷ The traditions of the bard make the *Solankis* important as princes of Surú on the Ganges ere the *Ráthors* obtained Kanauj. The genealogical list claims Lokot, said to be the ancient Lahore, as their residence which makes them of the same *sakha* (*madhvāni*) as the *Chauhāns*. They were princes of Kalyán on the Malabár coast, and it was a scion of this family which was

¹ Azamgarh, *Settlement Report*, 62 sq.

² Buchanan, *Eastern India*, II, 353.

³ *Idem*, II, 457.

⁴ Gházipur Memo., I, 59, sq.

⁵ Notes, 48.

⁶ Dr. J.

Wilson, *Indian Antiquary*, III, 227.

⁷ Tod, *Annals*, I, 102.

engrafted on the royal race of the Chávdas of Anhalwára Pattan. The great Múlráj came to the throne in 931 A.D. and reigned 58 years. In the reign of his son Chaond Ráe, Mahmúd of Ghazni conquered Anhalwára.¹ In the Central Duáb they give their daughters to *Chauháns* and *Bhadrauríyas* and take girls from the *Katíyárs*, *Tomars*, *Ráthors*, *Báhhals*, *Bais*, *Gaur*, *Pundér*, *Bargújar* and some *Chauháns*.²

Sombansí.—(Race of the moon). (*Chandrabansi*). A clan first found at Jhúsi near Allahabad. They worship five saints, four of them princes of their own blood and the fifth a *Gaharwár* Rájá of Benares who successfully abstracted themselves into nonentity in the Dwapara Yuga. The most ancient tradition discloses the tribe on the Northern, and the dawn of history on the South of the Ganges.³ In Farukhabad the pargana of Khakatmau was entirely overspread by the *Sombansi* of the Baiyagar gotra. They trace descent from Randhír Sinhi 13 generations ago.⁴

They founded the Chand dynasty in Kumann : and trace their descent, some to Jhúsi, others to Nepál.⁵ The Rautela of Kumaun are descendants of a junior branch.⁶

Súrajbansí.—(*Súrya*, the sun : *vansha*, race.) A modern clan claiming to represent the famous Solar race of Ajudhya. The Malla Rájás of Nepál claim to be descended from Ansuvarína who according to the Chinese pilgrim Hwen Thsang belonged to the *Súrajbansí* family of the Lichchhavis of Vaisali near Patná.⁷ The *Súrajbansí* Katyúri of the Hills are represented by the Rájbar and Manurál of Kumaun.⁸ Tod accepts the tradition that in 224 A.D. Kanak Sen left Ajudhya and migrated with a large following westward to Gújarát. This tradition is opposed however to the widely received story that Vikramajít of Ujjain visited Ajudhya about 50 B.C. found it totally desolate and overgrown with forest and after discovering the sites of the ancient temples and palaces rebuilt them in their original splendour. "Granting however that this discrepancey is one of dates and not of facts this migration of the *Súrajbansís* from Ajudhya to Gújarát and finally to Chithor is the only tangible fact in the early history of Oudh we have to lay hand on."⁹

The Mahauli *Súrajbansís* in Basti claim descent from Bharata brother of Ráma Chandra and assert their origin from Kumaun. They usually call themselves *Raghubansí* or *Kachhwáha*.¹⁰ There is a flourishing branch in Gházipur who claim to have expelled the Bhars.¹¹ The Faizabad clan, though asserting their identity with the old Ajudhya stock, came but recently from Kumaun.¹²

¹ *Idem*, I, 105.

² *Gazetteer, North-Western Provinces*, IV, 40.

³ Bennett, *Clans*

of *Rae Bareilly*, 34, sq.

⁴ *Settlement Report*, 13.

⁵ Atkinson, *Himalayan Gazetteer*;

II, 497 sqq. 504, 772.

⁶ *Idem*, III, 432.

⁷ Atkinson, *Himalayan Gazetteer*;

II, 514.

⁸ *Idem*, III, 431, sq.

⁹ Elliott, *Chronicles of Undo*, 21.

¹⁰ Buchanari;

Eastern India, II, 457.

¹¹ Oldham, *Memoir*, I, 65.

¹² *Oudh Gazetteer*, I, 460.

Tánk.—A clan in the Central Duáb and Rohilkhand. “Tod observes that with the apostacy of the *Ták* when Wajih-ul-mulk was converted and became the founder of the Muhammadan dynasty of Gújarát the name appears to have been obliterated from the tribes of Rajasthan and that his search had not discovered one of that race now existing: but there are *Táks* among the *Bhangis*, who though of spurious descent have evidently preserved the name. There are also *Tánk* Rajpúts in the Central Duáb and Rohilkhand whose privilege of intermarriage shows them to be of high lineage, and there is a tribe of nearly similar name existing near Jhambu not far from their ancient capital Takshasila or Taxila, of which the position is most probably to be sought between Manikyála and the Suán river, notwithstanding some plausible and ingenious objections which have been raised against that opinion.”¹ General Cunningham thinks the *Takkas* of the hills Turanians “because they are certainly not Aryas.”² St. Martin identifies the *Ganganói* or *Tanganói* of Ptolemy with the *Tungana* of the *Mahábhárata* and the *Tánk* Rájapúts. He also connects the name more doubtfully with the *Dhángi*, *Dhángar* and *Dong* aboriginal races spread along the whole length of the Vindhya Mountains.³

The *Tánk* Rájapúts of Mainpuri say they are *Yaduvansis* and claim kinship with the *Yadava* princes of Jesalmer and Kuraoli. “In former time they were noted for their predatory habits and even now the character of the heads of the clan is not above suspicion. During the reign of Akbar the Kosma men headed by the two sons of their late chief attacked and plundered some Imperial stores passing through the district, and as a punishment one of them was compelled to become a Musalmán. Now the family has a Hindu and a Muhammadan branch. The customs of the Muhammadan brotherhood still partake greatly of a Hindu character. At the ceremonies attendant at births, marriages, &c., among the Hindu brotherhood the head of the Muhammadan branch is always summoned and takes a prominent part.”⁴

Tarkan.—A tribe in Mathura and Agra which are reckoned as *Gaurua* or of inferior descent. They are of reputed Bráhmaṇ origin and are said to take their name because they abandoned (*tark kiya*) their caste with other evil practices in the time of Rájá Tindpál. They appear to have come from Mathura to Agra.⁵

Tomar.—(Skt. *tomara*, an iron club.) A famous tribe called also *Túnwar*. Though a sub-division of the *Yaduvansi* they are usually reckoned in the 36 royal races. “They furnished India with the dynasty of Vikramaditya

¹ Dowson's *Elliot*, I, 504, App.

² *Archæological Survey*, II, 6 sqq.

³ J.

W. McCrindle, *Indian Antiquary*, XIII, 376.

⁴ *Census Report, North-Western*

Provinces, 1865, App. 79: *Settlement Report*, 21.

⁵ *Census Report, North-Western*

Provinces, 1865, App. 68.

the beacon of later Hindu chronology and Delhi with its last Indian rulers, Anangpál the last Tomar Rájá abdicating in favour of his Chauhán grandchild Prithivi Rájá in whose time the Musalmáns conquered North-Western India."¹ Delhi was rebuilt by Anangpál Tomar in 731-36 A.D. Anangpál the second again rebuilt it in 1052 A.D., and erected the Lálkot. There is an inscription of his on the iron pillar, dated 1052 A.D. Anangpál III was defeated by Vísala Deva Chauhán in 1151-52 A.D. The whole history of the dynasty is given in detail by General Cunningham.² The Tomar dynasty of Kanauj lasted from 736 A.D. to the invasion of Mahmúd in 1021 A.D., shortly after that date the small town of Bári north of Lucknow became the capital till about 1050, when the *Tomars* returned to Delhi before the growing power of the *Ráthors*.³ The Tomar dynasty of Gwalior was founded by Bir Sinh Deva who declared his independence. He appears to have been of the great Delhi family, and is said to have risen to power in the reign of Alá-ud-dín. But there is a difficulty about the dates, and General Cunningham⁴ thinks that he may have revolted about the time of Timúr's invasion. Dungar Sinh who succeeded in 1424 made the kingdom very powerful and began the great rock sculptures. Their power attained its greatest splendour in the reign of Mán Sinh who succeeded in 1486. In 1519 Ibrahim Lodi captured their capital.

In the eastern districts they are not considered of high rank, which Buchanan⁵ explains by the fact that the last princes of the race "were abominable heretics." The Budaun branch claim to be emigrants in the time of Shaháb-ud-dín (1202-6)⁶ and in Moradabad the Sambhal settlement is fixed at 700 A.D. where it lasted till 1150 A.D. the time of the rise of the *Chauháns*.⁷

The *Butola* of Garhwál claim to be a sub-branch.⁸

The Bareli clan claim to have come under Hansráj and expelled the Guálas in 1388 and the Ahírs and Bhíls between 1405 and 1570 A.D.⁹

Ujjainí.—(From the city of *Ujjainí*, the *Ozene* of the Greeks: Skt. rt. *ujji*, to conquer). A clan found in Oudh, Cawnpur and some of the eastern districts. In Azamgarh¹⁰ they can tell no more of their history than that they emigrated 16 generations ago. They once held the greater part of pargana Gopálpur but were obliged to give way to the *Kausíks*.

In Cawnpur¹¹ they carry back their first settlement to the arrival from Ujjain of Súr Sháh a *Panwár* Rájput by invitation of his relative Jai Chand of Kanauj who invested him with the title of Rájá of the Ujjainas. They are really *Panwárs*. In Sultánpur¹² they are said to have succeeded

¹ Ibbetson, *Panjab Ethnography*, section 445.

1, 141 sqq.

² *Idem*, I, 288.

³ *Idem*, II, 381 sq.

⁴ *Archæological Survey Reports*,

⁵ *Eastern India*, II, 463.

⁶ *Gazetteer, North-Western Provinces*, V, 227.

⁷ *Settlement Report*, 8.

⁸ Atkinson,

Himalayan Gazetteer, III, 276.

⁹ *Settlement Report*, 22.

¹⁰ *Settlement Report*, 60.

¹¹ *Settlement Report*, 22, 25.

¹² *Oudh Gazetteer*, I, 25.

the Bhars. The *Bais* and other Rájput tribes of Oudh claim their origin from Ujjain.

Rahwári.—(*Rahwár*, quick paced, active.) A caste found in every district of Agra Division (except Agra and Farukhabad) and Jhánsi (except Lalitpur) Fyzabad, Bareli, Cawnpur, Meerut, Bulandshahr and Aligarh.¹ In Rájputana which is the country of their origin they are Hindus, and always Muhammadans in Hindustan. They are a distinct tribe employed in rearing camels or in stealing them “in which they evince a peculiar dexterity.”²

Ráin.—A tribe known in the Panjáb as *Aráin*. They have a Hindu and Muhammadan branch. The Hindu branch in Saháranpur claim to have come from Ghazni³ and Sirsáwal in Afghánistán about 1650 A.D. In Bareli they are said to be converted Hindus and are the best Muhammadan cultivators. They have two divisions, *Pawálári* and *Sirsáwar* which last indicates their connection with the Saháranpur clan.⁴ They are really a market gardener class closely allied to the *Málí*.

Ramaiya.—(*Ramná*, to roam about.) A pedlar or hawker like the *Bisátí* found in every district of the Meerut Division (except Dehra Dún and Aligarh) and Kumaun except Garhwál.⁵ The Gorakhpur pedlar class is called *Bhauriya* (*bhanwar*, revolving). Nesfield⁶ calls them *Rauniya* or *Rawaniya* and derives the name from *rauna*, to shout : but this is probably incorrect.

Ranga Swámi.—(*Rang*, colour : *swámi*, lord.) A class of fortune tellers in Saháranpur who are possibly allies of the *Nat*.⁷

Rangrez.—(*Rang*, colour : *rez*, *rekhtan*, pouring.) The class of dyers : their distribution is curious : in small numbers in every district of Benares except Mirzapur and Gházipur : also in Cawnpur, Fatehpur, Allahabad and Fyzabad.⁸ They are both Hindus and Muhammadans but the former will not dye in indigo and prefer madder red. The indigo dyer is in the Panjáb *Lílári* or *Nílári*. The trade must be one dating from the most ancient times.⁹

Rangsáz.—(*Rang*, colour : *sáz*, *sákhtan*, making.) The painter class : they are a mixed occupational class and very generally Musalmáns.

Rautára.—(*Ráwat* Skt. *Rájdúta*, royal messenger) A Muhammadan tribe in Azamgarh, known also as *Zamíndára*. “The title *Rautára* is very offensive to them but seems to contain no obscene insinuation like those

¹ Census Report, North-Western Provinces, 1881, Form VIII-B. II, 357.

² Census Report, North-Western Provinces, 1865, I, App. 4. ³ Census Report, North-Western Provinces, V-623.

⁴ Census, North-Western Provinces, 1865, Table IV, 7 : *Idem*, 1881, Form VIII-B.

⁵ Census, North-Western Provinces, 1865, Table IV, 7 : *Idem*, 1881, Form VIII-B.

⁶ Brief View, 34.

⁷ Census, North-Western Provinces, 1881, Form VIII-B.

⁸ Census, North-Western Provinces, 1881, Form VIII-B.

⁹ Bajendralala Mitra, *Indo-Aryans*, I, 175.

² Tod, *Annals*,

⁴ *Gazet-*

⁵ *teer*, North-Western Provinces, 1865,

⁶ *Brief View*, 34.

⁷ *Census*, North-

⁸ *Western Provinces*, 1881,

which underlie most Hindu terms of abuse. They admit their descent from Hindu converts. Those who do not belong to their class allege that the converts were of low class, some say *Rājībhar* and *Suiri*. The traditions of some point to a *Brāhman* or *Kshatri* origin, and they are like the *Naumuslim* of those castes. Possibly they have been recruited from a variety of Hindu castes and strains of Milki blood which have come in by occasional inter-marriages may not be wanting. They are possibly the *Rahmatullāhis* of the *Ain-i-Akbari* though Budauni (I-411) says that *Julāhas* are called *Rahmatullāhis* in India. While the *Julāhas* are fanatics and reverence the flag of Ghāzī Miyān, to whom they ascribe the conversion of their ancestors, the *Rautāras* have little of the Musalmān spirit. None carry back their descent more than 12 or 14 generations. They are parsimonious in habit and character and most industrious and skilful cultivators. The women of those of them who have no pretensions to gentility are not kept shut up : they do not engage in out-door labour, but may often be seen clad in breeches and sheets of dark cotton cloth carrying food to the men in the field. The men are unpolished and rough in speech and manner, and they have a number of little traits, modes of pronunciation and forms of words peculiar to themselves which are the subject of merriment among their neighbours. They are also spoken of as *Hunbhāi* and go about with their heads, which are commonly shaven either bare or merely covered with a sheet (*dopatta*). They are divided into *Shekh* and *Mughal* descended from proselytes of one of these tribes.¹

Rawa.—A caste found in small numbers in Bijnor and Muzaffarnagar.² They call themselves low *Rājput*s and say they came in the time of Shāh-jahān. The women of this caste procure divorce in a curious way. All they have to do is to throw a cowdung cake (*upla*) from outside into the house. Seeing this the husband separates finally from his wife without any further formalities. According to Reade³ they rarely rise beyond the grade of farm servants.

Rawani.—A caste in Gorakhpur : said to be the descendants of Jara-sandha. Buchanan describes them as “on the borders of impurity.”⁴ In Bihār they are also called *Mahra* or *Kahār* of whom they are possibly an offshoot. Buchanan⁵ thinks they are probably descended from the original rulers of the country.

Rawāt.—(*Rājā-dūta*, king's messenger) properly a title of respect but specially applied to various classes of people. In the hills it is applied to a sub-division of the *Pujāris*,⁶ to a sub-division of the *Khasiya* *Rājput*s of the hills who are sub-divided into *Ringāra*, *Rangāra*, *Golla* and *Sildā*.⁷ in

¹ Azamgarh, *Settlement Report*, 35, sq.
² *Census Report*, North-Western Provinces, 1865, I, App. 37 : *Idem* 1881, Form VIII-B.

II, 471.

³ *Idem* I, 167.

⁴ *Notes* 33.

⁵ *Eastern India*,

III, 276.

⁶ Atkinson, *Himalayan Gazetteer*, III, 428.

⁷ *Idem*,

Unao they claim to be Rájpúts and are said to be the bastard progeny of the *Bais* Rájá Tilokchand : one story is that they were originally cart drivers or Ahírs :¹ the term is also applied to the *Bári* (*qv.*) caste who carry torches and make leaf platters :² in the Dún they are highlanders though they pretend to have come 12 centuries ago from the neighbourhood of Cawnpur. They intermarry with all the other Hill Rájpúts without losing caste, a fact clearly distinguishing them from the *Rághar Pundírs*. Mr. Traill classes them as *Rájís* and considers them aboriginal. The Doms are supposed to be their poor relations.³ Col. Dalton speaks of a somewhat similar tribe in Chhota Nágpur called *Rautiyá* who are almost certainly of Gond extraction but aspire to Aryan descent.⁴

Ror, Rorh.—A caste in Saháranpur which is described as a sub-division of the *Koli*.⁵ or of the *Khatti* caste⁶ or of the *Játs*.⁷ In the Panjáb they are “fine stalwart men of very much the same type as the Játs whom they almost equal as husbandmen, their women also working in the fields. They are more peaceful and less grasping in their habits than the Játs and are consequently readily admitted as tenants where the latter would be kept at arm’s length. Some of them say they came from Sambhal in Moradabad, but this may only be in order to connect themselves with their neighbours the *Chauhán* Rájpúts who certainly came from there.”⁸

Sadīqi.—(*Sadīq*, faithful). A Muhammadan tribe properly the descendants of Abu Bakar, the first Khalífa : but the term is often confused with *sidqi* a title derived from the same root and meaning “the true,” “but which in the east of the Panjáb at any rate is commonly used as an equivalent to *Nau-muslim* to distinguish converts of Indian descent from original Muhammadan immigrants.”⁹ Colebrooke¹⁰ quotes from the *Majális-ul-mú-minín* by Núrullah of Shústar his account of the sect. They are described as a tribe of the faithful in Hindustan chiefly settled at Delhi, Multán and Lahore, and numbering about 30,000 persons. They are disciples of one Sayyid Faqír-ud-dín, a descendant of the Imám Jáfar and are denominated *sadīqiya* by reason of the “sincere” (*sadīq*) call of that Sayyid. They are all jealous Shias, and as such were reviled and persecuted in the reigns of Jahángir and Aurangzeb : in Núrullah’s words “the stone of calumny is cast on the name and reputation of his wretched tribe.” Many of the sect subsist by commerce and they pay, or ought to pay, a fifth of their gains to the descendants of Sayyid Kabír who are their priests. Núrullah also says that the name *Sadīqiya* was assumed for the sake of concealment. What he means is that as *sadīq* is an epithet of Abú Bakar the father-in-law

¹ Elliott, *Chronicles*, 163.

² Buchanan, *Eastern India*, I, 170.

³ Williams,

Dún Memo. 28 sq.

⁴ *Descriptive Ethnology*, 277.

⁵ *Census Report, North-*

Western Provinces, 1865, Table, IV, 2.

⁶ *Idem*, note.

⁷ *Idem*, Table, IV, 2.

⁸ Ibbetson, *Panjab Ethnography*, section 476.

⁹ Ibbetson, *Panjab Ethnography*, section

502.

¹⁰ *Essays*, II, 230.

and successor of Muhammad who is acknowledged as a Khalífa only by the Sunnís, the assumption of the name Sadíqiya might enable the sect to pass as Sunnís instead of Shíahs.

Saiqalgar.—(*Siglīga*.) (Arabic *saiqal*, a polisher.) The caste of armourers or burnishers of metals: found in every district of the Divisions of Sitapur and Meerut (except Bulandshahr): Budaun, Bareilly, Pilibhít, Allahabad, Mirzapur, Almora, Taráí, Unao, Gonda and Sultánpur.¹ They are also known as *Báriya* (*bár*, the edge of a weapon, Skt. *páli*) or *Sánwála* (*sán*, a grindstone). They correspond with the *Tírwa* of the hills.²

Sayyad.—The Musalmán sect who call themselves descendants of Hasan and Hussen the sons of 'Alí the 4th Khalífa by Fátima, daughter of the Prophet. The primary division is into *Hasani* and *Huseni*. The characteristic qualities of the tribe as described by Farishta on the occasion of his dissipating the doubt whether Khizar K̄han, the protégé of Timúr was really a Sayyad, were modesty, politeness, hospitality, compassion, charity, learning and bravery. They are usually Shíahs and are more averse to widow marriage than any other Muhammadan tribe. The divisions in Bulandshahr are (1) *Bukhári* who came from Bukhára and claim descent from Jalál-ud-dín Husen surnamed Makdúm Jahániya Jahángasht (the revered of mankind and traveller of the Universe) a famous saint who came to Delhi about 500 years ago and whose tomb is at Uchh in Sindh. (2) *Sabzawári* who came from Sabzawár in Turkistán in the time of the Tughlaq dynasty, (3) *Máswi*, the descendants of Musa Razi, the eighth Imám whose tomb is at Mashad. They are also called *Mashadí*. (4) *Wasati*, (5) *Naishapuri*, (6) *Bhakkari*; (7) *Baghdádi*; (8) *Hasani*; (9) *Huseni*; (10) *Hasani Huseni*.³

Sanaurhiya.—(*Sanorhiya*.) A criminal tribe in Bundelkhand. They are almost unknown in the North-Western Provinces proper except a few families in Cawnpur who live by agriculture.⁴ They claim to be Bráhmans and akin to the Sanádhyas of the Ganges Jumna Duáb. They say that thieving is their hereditary function assigned to them by Ráma Chandra. There is a proverb '*Gir pare Gangá, Churai kháé Bámhan*, i.e., what a Bráhman steals and eats is no more to be regretted than what falls into the Ganges. They throw an odour of sanctity over stealing by only doing it by day: any infringement of the rule involves excommunication. The *Sanaurhiya* by performing the daily libation (*argha*) of water to the Sun God and by repeating the *Gayatri* as other Hindus do, thinks he secures the countenance of the Sun God to the predatory life he leads. His patron goddess is Káli.

¹ Census Report, North-Western Provinces, 1881, Form VIII-B.

² Atkinson, *Himalayan Gazetteer*, III, 444.

³ Rájá Lachhman Singh, *Bulandshahr Memo.*, 190 sq.

⁴ Williams, *Oudh Census Report*, 74 sq.

⁵ Report, Inspector-General of Police, North-Western Provinces, 1887, 95.

He is a strict Bráhmaṇ, renews his thread annually at the Rakshabandhan : is a total abstainer from flesh and wine : never destroys life in any form : observes the same ceremonies connected with births, marriages and deaths that other Bráhmans do : worships the cow and the serpent, and when he is sick employs none but Bráhmaṇ sorcerers to expel the evil spirit from his body : whenever he meets a man not of the Bráhmaṇ caste he pronounces the *asīrbád* or blessing, and is saluted as Maháráj.¹ In Bundelkhand they were located under the auspices of the Tehri State and in Banpur. The rebellion of 1857-58 brought the last under British rule. The Tehri State has always fostered its *Sanaurhīyas*, and if public rumour is to be credited has not been above sharing in the spoils of their depredations.²

They generally carry on their depredations at a distance, and Bengal is the place where most of their plunder is disposed of.³ They never join in crimes of violence. If they did they would be expelled the tribe and only restored on payment of fine.⁴ Their gangs are known as *Nal* and their leaders *Mukhya*. Most of the Tehri and Lalitpur *Sanaurhīyas* go south and west of Allahabad and towards Bombay. Gangs are known to have gone to Cutch, the Carnatic, Haidarabad, Sitára, Ahmadabad and Baroda. None ever go to Madras, the Panjáb, or Nepál. An attempt to colonise them in Lalitpur has been a practical failure,⁵ but in recent years they have been brought under more complete control. They are in complete contrast to the *Barwárs*.⁶

Sánsi, Sánsyas.—(Usually derived from Skt. *Svása*, breathing air ; the tribe themselves derive their name from *Sáns Mal* an eponymous hero : query can the name be connected with Skt. *Sváganika*, “one who has to do with packs of dogs?” *Svapáka* or “a cooker of dog’s meat,” is a common term for a *Chandála*.) A tribe of criminal vagrants. The *Berīyas*, *Hábūras*, *Bhátus*, and *Kanjars* seem only sub-divisions of the tribe. Their original home is said to be Bharatpur where they were minstrels (*Bhát*) to the *Játs*.⁷ “The legend runs that there were two brothers *Sáns Mal* and *Mallanur*. From the former are descended the *Sánsyas* or *Kanjars* : from the latter come both the *Berīyas* or *Kolhatīs* and the *Doms* or *Máṅgs*. The admitted relationship to the *Doms* or *Máṅgs* may be taken to show that this great branch of vagrant criminal tribes is like the *Bagris* and *Bauris* aboriginal in origin. The *Sánsyas* are divided into the *Kalkas* of pure *Sánsya* descent and the *Mallas* descended from *Sánsya* mothers by fathers of other castes. Descendants of the two families intermarry. They also admit outsiders provided they are not *Dhērs* or *Doms*, (i.e., *Mahars* or *Máṅgs*). *Sánsya* women, like *Kanjarins*, used formerly to dance and sing, but now they look

¹ Nesfield, *Brief View*, 74 sq.

² Report, Inspector-General of Police, North-

Western Provinces, 1867, 95.

³ *Idem*, 96.

⁴ *Idem*, 1868, 110, sq.

⁵ *Idem*,

115.

⁶ *Oudh Gazetteer*, I, 508.

⁷ Inspector-General of Police, Report,

1869, p. 123.

down upon their frailer sisters of the *Kanjar* and *Kolhāti* or *Beriya* castes, who, indeed, are prostitutes from their youth up. Unlike the *Bagris* and *Bauris*, these castes adopt no disguises. The *Sánsyas* generally have a few goats and ponies in which they pretend to traffic; but their ponies are really much too useful to be sold. When the time came for their cold weather tour the old people and children under fifteen were left at home; but the women accompanied the gang. In arranging a dacoity each gang worked under its *Jamadár*, who purchased the bamboos for spear shafts, had them hidden in a nullah near the village where they were wanted, made advances for oil, and paid for information. The usual plan was to ascertain the name of the chief money-changer in the place, and to call at his shop early in the morning before he had had time to bring out the cash for his day's dealings from his strong box. The spy made mental notes of the position of his chest and of any other valuables that were handy. When the gang was ready to start, a little liquor was spilt on the ground to propitiate Devi, if any one sneezed, or any other very bad omen was observed, the start was postponed; otherwise a man was sent on ahead to buy oil in the village itself. If they heard a jackal, or the bray of the village donkey, their hearts were cheered; but a funeral or a snake turned them back. They were also very superstitious about their oil. The vessel was not allowed to touch the ground until the oil had been poured upon the torch, and then it was dashed on the earth; and from that moment until the job was finished no water touched their lips. The spear shafts, if necessary, were smuggled into the village in a bundle of millet stalks. The *Sánsyas* or *Kanjars* used to time their attacks for the dusk of the evening; the *Beriyas* or *Kolhatis* preferred waiting till after dark. Some remained outside on guard; others broke open the strong box and threw together the valuables. The party made off out of the town to where their ponies and women were waiting, and there mounted and rode off. On dividing the spoil, one-tenth was in the first place given to the *Jamadár*, who also reimbursed himself for his expenses out of the remainder; taking double his actual outlay. The rest was divided; two shares were allotted to the *Jamadár*, one share to each dacoit, and a half-share for each widow left at home. If any man was suspected of cheating he was required to take the usual ordeal by fire or by water, or to take the dread *Sánsya* oath. This consisted in touching with his right hand a strip of new cotton cloth two feet long, hung from the branch of a *pipal* tree and containing a quarter of a seer of *gur*, this was more efficacious in their eyes than an oath on Ganges water."¹

The main object of veneration of the *Panjábi Sánsiyas* is Sakhi Sarwar Sultán. Their favourite food is a kind of lizard (*Sánda*). These are also eaten by *Játs* who purchase them from *Sánsiyas* and *Báwariyas*. Dr. Leitner in

¹ *Pioneer*, 29th October 1888,

his detailed analysis of Abdul Ghafūr's "*Dictionary of the terms used by criminal tribes in the Panjáb*" has clearly proved that they have no language of their own properly so called.¹ To the east the *Kanjar* preys upon all kinds of birds which they can catch with a spike fastened to a long jointed rod. They reject beef but eat crocodiles or whatever else comes in the way. The men gather peacock feathers for sale, make ropes of grass and collect *Khaskhas* roots. Their women and the *Nat* do all the tattooing. They worship a goddess called *Bíbi* and a god *Purandhami*. They offer sacrifices and their priest whose office is hereditary is called *Phuldariya*. They will admit into the clan any one of higher caste than themselves.² Every *Sánsya* woman must have her ears bored. There was a case before the *Nizámat Adálat* in which a girl was proved to be not a *Sánsya* and kidnapped because her ears were not bored.³

Sangtarásh.—(*Sang*, stone, *tarásh* cutting.) A caste of stone cutters shown in small numbers in the Faizabad Division, Lalitpur and Basti.⁴ It is one of the purely occupational castes including *Khatiks*, *Ahírs*, *Gokains*, *Gusáins* and *Bráhmans*.⁵

Sejwári.—(*Sej*, a bed). A small caste in Lalitpur which lives by service.⁶

Shekh.—An Arabic word meaning "elder" or "chief:" probably applied to tribes of pure Arab descent, but now degraded to mean any low class Muhammadan or Hindu convert to Islám. It originally applied to the descendants of the last four Khalífas—Abu Bakar surnamed *Sadíq* the sincere: Umar surnamed *Farúq*, the discriminator between truth and falsehood: Usmán and Ali Murtaza. From these Khalífas the original names of the four *Shekh* tribes—*Sadíqi*, *Farúqi*, *Usmáni*, and *Ulwí* are derived. The descendants of Abás uncle of the prophet, though he was never a Khalífa, are entitled to be called *Shekhs* and are called *Abási*. Besides these are the *Qureshi Shekhs* who are descended from Muhammad's tribe the *Quresh*: the *Ansári Shekhs* or "the helpers" so named because their ancestors were citizens of Madína who helped the prophet in his flight from Makka: the *Marwáni* a division of the *Qureshi*: the *Hajjái* who are descended from Hajjaj Bin Yusuf one of the princes of Iráq, and the *Milki* probably the same as the *Málíks* who originally were a Persian tribe, though more recently the word has been used as a title like *Khán*, or *Beg*. Other divisions are the *Háshimi* and *Bahlími*. The Persian proverb runs—*Pesh azim qassáb budem: Badazán gashtem Shekh: Ghalla chún arzán shawad: Imsál Saiyad meshawem*. "The first year I was a butcher: the next a *Shekh*: this year if prices rise I shall be a *Saiyad*.⁷

¹ Capt. Temple, *Indian Antiquary*, XI, 32

² Buchanan, *Eastern India*, I, 180.

³ *Musammat Darbo*, 10th April, 1852.

⁴ *Census Report, North-Western Provinces*,

1881, Form VIII, B.

⁵ Nesfield, *Brief view*, 26.

⁶ *Census Report, North-*

Western Provinces, 1881, Form VIII, B.

⁷ Williams, *Oudh Census Report*, 75.

Soiri.—An aboriginal jungle tribe in the Eastern part of the Province. They appear to be identical with the *Saharigas* of Bundelkhand. General Cunningham¹ identifies them with the *Sauras* about Damoh and Sagar, also called *Savaras* a word which he derives from the Skythian *sagaris* an axe. "They appear in Sháhábád and Bihar as *Suirs*. A few are also found in Allahabad where they form a small body of cultivators under the name of *Suirai*. They appear again in Gházipur to the north of the Ganges from the banks of the Gumti to the Ghagra river. Mr. Oldham calls them *Seoris* and says they are found from Bhitari on the west to the junction of the Ghagra on the east. There is another small body of apparently the same clan who are living to the north of the Ganges in eastern Oudh under the name of *Sarhiya*. They are said to be an inferior but good class who take to various trades as sawyers, boatmen, syces.² They may be identified with the *Sabarai* of Ptolemy and the *Suari* of Pliny. According to Buchanan³ the *Suirs* of Magadha conquered the country from the Cheros and ruled over Kárusha desa (Shahábád) and the greater part of Benares from A.D. 499 to 989. The *Cheros* still exist in some numbers in the Shahábád Hills south of Chayanpur. One of their clan in fact held the right of making the mark of installation (*tika*) on the forehead of the Chayanpur Rájá. To the west of the Son river towards Chunár, I found they were generally called *Khers* and *Kheros*. Buchanan says the *Kheros* are *Kols*. The *Suirs* claim to be *Sáryavansis* and to have derived their name from *Savaras* or *Soverath* (*Suvrata*) who ruled over the countries of Ajudhya, Benares and Magadha.

Buchanan⁴ found that in some places *Musahars* and *Bhuiyas* were the same as the *Suirs*. I also found the same and that the *Rajwars* were the same as the *Bhuiyas*. With them may be joined the *Cheros* or *Kheros* who are an acknowledged Kolian tribe. These *Bhuiyas* must not be confounded with the *Bhuinhars*. The *Savaras* in the middle ages seem to have included the *Gonds*, *Kols* and *Bhils* of whom no special mention is made. *Savaras* in fact included all the various divisions of the *Kols* as they are called, *Kurkus* and *Bhils* in the west, *Santáls* and *Bhuiyas*, *Mundas* and *Hos*, *Bhúmi* and *Juágs* in the east."⁵

Oldham⁶ says that the *Seori* strongly resemble the gypsies of Europe: their women wear a Tartan dress and often have a kind of horn projecting from the forehead as an ornament. They live in light and easily moved booths made of grass and reeds: are fond of intoxicating drinks and eat the flesh of swine and oxen. They procure the wives for their young men by kidnapping female children and live principally by jugglery, coining false

¹ *Archæological Reports*, XVII, 112.
I, 407, 129.
Memo., I, 50.

⁴ *Eastern India*, I, 409.

² Reade, *Notes* 33.

⁵ Cunningham, *loc cit.*

³ *Eastern India*,
⁶ Gházipur

money and theft. They bring the bones of deceased relatives from long distances to the Ganges which seems to indicate that the Ganges valley was once the home of the tribe. Another name for them is *Sánsi* but they will seldom admit the name of either *Sánsi* or *Seori* and commonly say that they are *Banjáras*, *Kanjars* or *Nats*.

In Lalitpur the same people are known as *Singhariya* and are said to be connected with the *Kurkus* of Central India.¹

Tod² curiously enough derives the name *Sahariya* from the Arabic *Sahara*, desert!

Dalton³ says that their most striking characteristic is that they till the land with a small hand plough and have no other agricultural implements. They worship a female deity called *Bansuri* or *Thákuráini* the prototype of the Hindu *Káli*.

The *Cheros* of South Mirzapur appear to intermarry with the *Kharwárs*. They have an equivocal reputation. The Son valley was for years infested by two *Chero* brigands *Nora* and *Kora* (*Newala* and *Kunwara*) who were armed with bows and used to take refuge from their pursuers on the great crag of *Mangesar*. They were finally arrested in a drunken sleep and brought to justice.⁴

Son.—A small tribe of labourers and iron smelters in the *Tarái* and *Almora*: perhaps akin to the *Agariya*⁵ (*qv*).

Sunár.—(Skt. *Suvarna*, *kára*.) The gold and silver smith and jeweller class: known in the towns as *Zargar*. "They are included in the great mixed class called *Párushava*, the offspring of a *Bráhma*n by a *Súdra* woman. In the upper *Duáb* the majority are of the *Mair* clan who consider themselves superior as they do not practise widow marriage. There are some *Rastogi* and some *Pachháda* who are the lowest of all. These clans are endogamous."⁶ In the hills they are divided into the *Bhau*ma, *Kasgupa* and *Bháradvaj* gotras. Some call themselves *Banyas*, other *Rájpúts*. They intermarry with *Khasiya* *Rájpúts*, but few of the latter, however, take daughters from them. They worship the *Saktis* and village deities and are as a rule considered undesirable neighbours in a village.⁷ In the Upper *Duáb* they claim to be descended from a *Kshatriya* father and a *Súdra* mother and point to *Visvakarma* the divine artist as the founder of the caste.⁸ The Census shows them very evenly all over the Province except in *Garh-wál*.⁹

¹ *Gazetteer, North-Western Provinces*, I, 331.

² *Annals*, I, 20 Note.

³ *De-*

scriptive Ethnology, 149.

⁴ *Oldham's Gházipur Memoir*, I, 51: Conybeare, *Dudhi*

Report, 6.

⁵ *Census Report, North-Western Provinces*, 1881, Form VIII-B.

⁶ *Rájá*

Lachhman Sinha, Bulandshahr Memo. 184.

⁷ *Atkinson, Himalayan Gazetteer*, III,

451.

⁸ *Census Report, North-Western Provinces*, 1865, I, App. 10.

⁹ *Idem*,

1881, Form VIII-B.

The eastern branch is divided into *Kanaujiya*, *Maghaiya*, *Ajodhyabási* and *Ajodhyapuri*.¹ In the Central Duáb their divisions are *Jhabariya*, *Chandbariya*, *Gandariya*, *Chamarkata*, *Bilsarhiya*, *Rangela*, *Tenguriya*, *Taliya*, *Mujwagalakra*, *Kuriya* and *Dabgar*,² to which may be added in Etah, *Mahar*, *Máhor* and *Chhattri*. Their clans seem to show that they are of very mixed descent, but the tribe or occupation is undoubtedly very ancient as the deities of the *Rigveda* are constantly represented as wearing gold jewelry.³ Their women have a low reputation and the caste generally is of inferior social standing.

Sunkár.—(*Súna*, empty : *kára* maker.) A small caste of excavators found in the Agra Division, Hamírpur, Benares, Jhánsi and Jalaun.⁴

Syármár.—(*Syár*, a jackal, *márná* to kill.) A tribe in North Oudh with four sub-divisions—*Sombansi*, *Mainpuri*, *Chauhán* and *Bais*. They claim to be Chattris expelled from Chithor. They do not wear thread, eat buffaloes, drink spirits and their only gods are their deified ancestors. "They have a peculiar method of sacrificing buffaloes : first of all they take some seeds of the *cassia fistula*, some grains of wheat, sandal and *varga* and place them on a white cloth twenty times at random. If on counting them they are found to be as often an even as an odd number the deity is presumed to be pleased. They next light a lamp and station a buffalo 50 paces therefrom. If the animal runs at the light and extinguishes it the gods are satisfied : the buffalo is then killed with spears, his head cut off and burned in the fire and his flesh eaten. This procedure is usually gone through before starting on predatory excursions." "When one dies he is buried, some brass vessels and gold mohars being placed in the grave. The tribe is then fed. The men wear a long lock or tuft of hair which the widow cuts off when her husband dies. The marriage ceremony is peculiar : the bride dressed in yellow sits on the ground with her feet in front while the bridegroom steps across them seven times. This done the ceremony is complete and the tribe is then fed. Infidelity is not condoned, but widows remarry. They call the mother *ammá* and the father *agáh*. When these people meet they shake hands as we do. They do not touch the cow, but passing round it on the right show their reverence by bowing to it. They eat food that has been touched by Bráhmans and Chhatttris. They cook in common but eat separately. They are said to have been in the habit of hiding their treasure under trees, and they are occasionally seen to return to their old haunts in the disguise of Faqírs to search for it.⁵

Taga.—A strong agricultural caste in the Western Districts. They say they acquired their present name because being originally *Gaur* Bráhmans,

¹ Buchanan, *Eastern India*, I, 164.
IV, 48.

² Rajendralala Mitra, *Indo-Aryans*, I, 227.

³ *Gazetteer, North-Western Provinces*,
⁴ *Census Report, North-*

Western Provinces, 1881, Form VIII-B.

⁵ *Carnegie, Notes*, 18.

they abandoned their priestly functions and took to agriculture. Sir H. M. Elliot identifies them with the *Takkas* a possibly Scythian race who had the snake for their totem and whose destruction by Rájá Janamajaya is supposed to be commemorated in the tradition of that monarch's holocaust of serpents. "The difficulty felt by Sir H. M. Elliot in accounting for their tracing their origin to Hariána is perhaps explained by the fact that they give Safidon in Jínd on the border of Hariána as the place where the holocaust took place and the name of the town is not improbably connected with *sámp* or snake. The *Tagas* are probably the earliest inhabitants of the Upper Jumna Khádir, holding villages which have been untouched by changes in the course of the stream for a far longer period than most of their neighbours."¹ The *Tagas*, *Gaur* Bráhmans and *Nágar*s of Bulandshahr firmly believe that Ahár (said to be derived from *ahihára*, "serpents destroyed") was the spot where their ancestors assisted Rájá Janamajaya in the snake sacrifice and got largesses and assignments in return.² Nesfield appears to be mistaken in believing that the caste as a whole prohibits widow marriage, and that this implies that they have been long under Bráhmanic influence.³

The fact is that in these provinces they are divided into two clans the *Bísa* or full caste and the *Dása* or half caste, the latter of whom alone recognize widow marriage.⁴ They resemble the Rájput in hunting the boar and drinking spirits and are in much the same position as the *Bhuinhár* of the eastern districts. The *Dása* and *Bísa* do not intermarry. Some of them say that they are *Kashmíri* or *Sáraswat* Bráhmans. Like the *Bhuinhárs* they attribute their degradation in the Bráhmanical list to their forefathers having accepted charity in land and adopted agriculture as a profession. Like the *Gaur* and *Nágar*, they believe they were settled in the first century after the war of the *Mahábhárata*. They say their name is a corruption of the Sanskrit *tyága*, i.e., excommunicated or receiver of gifts or one who abandons a custom. They are generally supposed to be the offspring of a Bráhman father by a low caste mother.⁵

"One story is to the purport that having been tempted by the munificent gifts offered by a certain Rájá to married Bráhmans a *Gaur* bachelor took in his company a common prostitute to the Rájá's court to pass as a married man and obtain the gift. The device succeeded, but was soon after discovered and then to escape the Rájá's displeasure the Bráhman kept the prostitute for good as his wife. The progeny of the two imitated the pure Bráhmans by wearing the *tága* or Bráhmanical cord, and hence they are called *Tagás*, or Bráhmans in no other respect except that of wearing the

¹ Ibbetson, *Panjab Ethnography*, section 477.

² *Brief View*, 15 sq.

³ *Census Report, North-Western Provinces*, 1865, I, App. 32.

⁴ Rájá Lachhman Singh, *Bulandshahr Memo.*, 134.

⁵ Rájá Lachhman Singh, *Bulandshahr Memo.*, 150, sq.

cord. As an argument in support of the story it is said that *Taga* women are still uncommonly fond of ornamenting their persons, a peculiarity said to have been inherited from their original ancestress."¹

Traditions show that they were a predominant people in the Upper Duáb immediately after the Ghorí invasion. When expelled from thence they seem to have gone to Márwár during the sovereignty of the *Chauhán* dynasty at Delhi : and returned after its downfall. Many of the Moradabad *Tagas* became Muhammadans under Aurangzeb and took the title of *Chaudhari*.² Their divisions in the Upper Duáb are *Mitwál*, *Gaur*, *Dikhit*, *Pásbán*, *Maheshwára*, *Debán*, *Sándla*. In pargana Bághpat of Meerut there is a tribe called *Chúlat* or *Chúla*.

Tarkihár.—[*Tarki*, a woman's ear-ring : so called because originally made of the palm (*tár*) leaf : *kára*, maker.] An occupational caste, makers of women's earrings : found in small numbers in every district of the Divisions of Lucknow, Faizabad, Rae Bareli and Allahabad (except Hamírpur) : also in Azamgarh, Mirzapur and Basti.³

Tatwa.—(Skt. *tanti* a weaver.) A small tribe of cultivators and palanquin bearers in Ballia.⁴

Teli.—(*Tel*, oil.) The caste of oil-makers : they are most numerous in the Benares and Allahabad Divisions : very few in the Upper Duáb, North Rohilkhand and the Hill Districts. In Mainpuri they claim to be degraded *Ráthors*.⁵ The *Bádliphúl* a small tribe of oil-makers in the Taráí are perhaps akin to them.⁶

Tháru.—(The name appears to be a corruption of *athwára*, a serf who has to give every eighth day's labour to his master : a Pandit told Carnegy⁷ that it was derived from *thal* Skt. *sthala*, firm ground : they say themselves that they are Rájputs who ran away after the great fight at Hastinápur and that their name means "Quaker" from *thartharáná*, to tremble,⁸ others say they are so called because they live in the Taráí.) A very interesting aboriginal race found in the Himalayan Taráí. They are found in every district of the Faizabad Division, Cawnpur, Kheri, Taráí, Gorakhpur, Moradabad, Budaun and Banda.

According to Buchanan⁹ they appear to have come down from the Hills, and after expelling the Gurkhas from Gorakhpur to have extended themselves over every part of the district, north of the Gogra. "They claim to be descendants of the sun, but their claims are treated with the utmost contempt, because they are an abomination to the Bráhmans and indulge in all

¹ *Idem*, 1881, Form VIII-B.

² *Settlement Report* 15.

³ *Census Report, North-Western Provinces*,

1881, Form VIII-B.

⁴ *Census Report, North-Western Provinces*, 1881, Form VIII-B.

⁵ *Census Report, North-Western Provinces*, 1865, I App. 79.

⁶ *Idem*. 1881, Form VIII-B.

⁷ *Notes* 8.

⁸ Capt. Madden, *J. A. S. B.*, 1847, p. 450.

⁹ *Eastern India*, II,

341, sq.

the impurities of eating and drinking. They retain in their features strong trace of a Chinese or Tartar origin though it must be confessed that these marks are somewhat softened, and that the faces of the men in particular do not differ so much from those of Hindus as those of a pure Chinese do. Their only known King was Madana Sena. These Thárus were finally expelled by Rájputs, part by Bhars and part by the Dom Katár or military Bráhmans." The tradition in East Oudh is that after the fall of the Buddhist dynasty of Kanauj the *Thárus* descended from the hills and occupied Ajudhya. The dispossessed Buddhists called in Rájá Sri Chandra of Srinagar in the hills about Badrináth who drove back the *Thárus* and marching north founded Chandravatipur now known as Sahetmahet. Lassen in his account of the later dynasty of Kanauj describes an inscription which records that Sri Chandra Deva the first of the great *Ráthor* princes who came to the throne in 1072 A.D. was protector of the sacred places of Ajudhya and Kosala or Srásvasti.¹

Atkinson says that they may be traced from the Kosi eastward along the foot of the Kumaun hills to the Bagmati river. "They are dwellers in swamps and great cultivators of rice and are proof against malaria. They even dread visiting the plains where they say they suffer severely from fever. To the east they are neighbours of the *Meekis* a tribe of similar character living in the thickest part of the Taráí forest lying below eastern Nepál, Sikkim and Bhután."²

Their traditions in Bijnor assert an origin from Chithor and refer to Jaimal and Patta. They say they were driven out apparently in the third siege of Chithor by Akbar about 1560 A.D.: that they were originally Rájputs and lost caste by using intoxicating liquor and rearing fowls. They never claim a Gurkha or hill origin. Interspersed with them are other tribes generally called *Tháru* but quite distinct such as the *Gaharwár* who claim to be Rájputs. They never intermarry or eat with the *Thárus*, abstain from liquor and never rear fowls. Others again as the *Dangras* are looked down on as a lower caste by the *Thárus*.

Mr. Colvin³ never heard of *Thárus* and *Bhuksas* intermarrying. The *Bhuksas* marry on attaining puberty while the *Thárus* are married as early as their means will permit. Men of one tribe sometimes elope with women of the other and a village on the boundary of the two races is formed by the progeny of such left-handed marriages. Both *Thárus* and *Bhuksas* claim superiority over each other: the *Bhuksas* charging the *Thárus* with rearing fowls which they do: while the *Thárus* say the *Bhuksas* sell flesh and fish

¹ W. C. Bennett, *Indian Antiquary*, II, 13: quoting Lassen *Alterthumsk* III, 751: Colebrooke, *Essays*, II, 286: *Asiatic Researches*, XV, 447, 457: J. A. S. B. X, 101.

² *Himalayan Gazetteer*, II, 371.

³ *Census Report, North-Western Provinces, 1865*, Vol. I, App. 60 *sqq.*

which they deny indignantly. Both tribes are supposed to be proficient in magical arts. They have great confidence in the *bararar* or medicine man who is consulted on every occasion and mulcts them heavily for his services. As a general rule the *Tháru* is more intelligent than the *Bhuksa*. The office of *Barwaik* or *Barbaik* of the *Thárus* being hereditary continues in certain families but they now exercise no functions. The *Thárus* of the Bijnor *Tarái* say they are distinct from those who live to the east of the Kanaita river in Oudh whom they declare to be an inferior race, a compliment which the others invariably return. They do not intermarry. Neither *Thárus* nor *Bhuksas* build earthen walls to their house, but raise them on posts.

In the territory occupied by them many ancient ruins are traditionally ascribed to them.¹ Their huts have straight ridges and in general are much longer and wider than those of the other natives; but one hut usually serves for the whole residence of a family which in the southern part of the district would have three or four huts round a yard. On one side of the hut is usually a garden neatly fenced and containing tobacco, mustard and a few plantain trees. They keep cows, buffaloes, sheep, goats, fowls and pigeons, and their live stock occupies an open end of the house separated from the dwelling apartments by a hurdle wall.² Oldfield³ believes that they are Indian aborigines and certainly very different from the Tartar blood of the highland races. In Gorakhpur they call themselves *Aulár Chhatris* who conquered Butwal under Ratan Sen of Chithor.⁴ "In every village the Muhamdi *Thárus* are said to appoint four office bearers, one as a chief or headman, one as accountant, one as arbitrator of disputes and distributor of resources, and another to attend on the chief and to the requirements of the community as well as strangers. A share of the produce is assigned for the performance of these duties. The *Thárus* are hard-working and surpass other natives in this respect: they are peaceful and united and mutually help each other in cultivating the soil. Rice is their staple crop and from this they used to distil an intoxicating liquor to the consumption of which they are much addicted. They eat meat (which has died or been killed) fish, unleavened bread and vegetables. They cannot stand the sun and so use umbrellas made of leaves. The women are chaste and hardy. The *Tháru* believes implicitly in witchcraft and sorcery is commonly practised. Each member of the tribe constructs a hollow mound opposite his door and thereon erects a stick of *palás* (*butea frondosa*) wood. This he considers sacred and worships as an idol. These people observe the Holi festival with much solemnity. The Muhamdi *Thárus* are divided into the *Raná*, *Batur* and *Malwariya* stems and these do not intermarry. When one of the tribe dies the body is painted with vermillion and saffron and placed before the mound

¹ Buchanan, *Eastern India*, II, 386.

² *Idem*, 401.

³ *Nepál*, 151.

⁴ Carnegy, *Notes* 8.

already mentioned and during the entire night an incantation is pronounced. The ceremony is supposed to be an aid to witchcraft and enables those who survive to prevent wild animals from eating their crops without resort to night watching. They do not consult Bráhmans as to marriages; they have no betrothals and they marry during all the months of the year. Their houses are made of grass and mats raised from the ground and reached by ladders and they all cultivate gardens. They are bold sportsmen, good marksmen and expert game snarers. They eat meat except the flesh of cows and buffaloes. They prefer the native to the British form of Government and when a transfer of territory was made after the reoccupation of Oudh many *Thárus* of our districts went over to Nepál.”¹

“The *Thárus* in Gonda look on Ajudhya as their ancient home, each family however large, lives in a simple dormitory, mat partitions separating the beds, the eldest male member having his position near the solitary door. They have three meals a day—breakfast (*kalewa*), dinner (*maijhani*), supper (*byári*). Their salutation or friendly greeting they call *Sawá layát*. The people of the locality not of their tribe they call *Baji*; and they call a girl who elopes *Bigdhari*.”²

“The *Thárus* present many points of resemblance to the *Bhuksas* (*qv*.) though neither will acknowledge any connection with the other. Those inhabiting the forests to the east of the Rám-ganga are called by those of Bijnor *Purbiya Bhuksas* or *Khalsi*. Those west of the Ganges are called by those of Bijnor *Mehra* or *Meri*. The Patli Dún *Bhuksas* repudiate all brotherhood with the *Purbiya* whom they assert to be nothing but *Thárus* and to eat frogs and lizards. Their features are marked by several of the Turanian peculiarities. Thus, the eyes are small, the opening of the eyelids being narrow, linear and horizontal (the inner angle not being inclined downwards, so far as I observed): the face is very broad across the cheek bones and the nose is depressed, thus increasing the apparent fulness of the face: the jaw is prognathous and the lower lip thick and the moustache and beard are very scanty. Their traditions make them out to be *Punwár Rájput*s descended from Udyajit and his followers who in the 12th century left his native place in Rájputána on account of family quarrels and came, either mediately or directly, to settle here. They conform to the Hindu religion in an ignorant unmeaning way and the usual rites of that faith are performed on the occasion of births, marriages and deaths. Marriage, as among the Hindus, takes place at 8 to 10 years and in the ceremony the priest (*parohit*) receives a fee of about four annas. The bodies of the dead are buried at the Rám-ganga or other neighbouring large stream and the ashes (*phúl*) are carried to Hardwár there to be consigned to Gangájí by a Bráhmaṇ who gets a rupee or two for his trouble. Besides his special fee

¹ Captain Thorburn's *Report* quoted by Carnegie, *Notes* 9 sq.

² *Idem*, 10 sq.

each priest (*parohit*) receives a general contribution from each village in his beat apparently amounting to about five maunds of grain each crop. They do not wear their shoes during cooking, and they kill animals to be used as food by a blow or cut (*jhatká*) on the back of the neck: and not by the throat cutting of the Musalmáns. They worship Bhawáni and Devi with Bába Kalu and Sarwar Sakhi: Kalu Saiyad is a local saint, who curiously enough they state to have been a Musalmán. His shrine is at the entrance of the main pass through the Siválíks into the Patli Dún. They never, as alleged by Sir H. M. Elliot, intermarry with *Thárus*. Their hereditary priests are *Gaur Bráhmans*. Many follow Nának and are known as *Sikh* not *Nánaksháhi*. Their chief trade is gold washing.”¹

The Gonda *Thárus* are divided into²—

(1) *Gúrbans Katarya* who used to wear the Bráhmanical thread but do not do so now. They drink spirits, eat flesh and fish, but not pork, and they employ washermen, barbers and oil-pressers. They have the marriage ceremonies of *tilak* and *phaldán*.

(2) *Dingoriya* who rear pigs and poultry: shave themselves and wash their own clothes, using for the purpose the ashes of the *ásan* tree. They remove dead cattle with their own hands and are their own oil-pressers. They disregard all marriage ceremonies and all that is necessary is for the friends to assemble, kill and eat a pig and complete the marriage. They smoke, but will not eat with the *Mínjhi Musahras* (No. 4.)

(3) *Tharkomahra*, they perform the same mean offices and ceremonies as the *Dingoriya*, but in addition they make earthen vessels and they smoke with no other tribe.

(4) *Mánjhi Musahra*, these differ from the *Dingoriya* in that they are fishermen and carry the litters of *Gurbans Kataryas*, *Dingoriyas* and *Púrabiya*s.

(5) *Púrabiya*s drink spirits and eat flesh, cultivate land and employ washermen, barbers and also Chamárs to remove dead cattle. They smoke with *Dingoriyas* and marry like *Gurbans Katariyas*.

(6) *Dhaikar* are mendicants and get fixed annual alms from the other five classes. They eat with *Dingoriyas* and worship Kharag.

“The Tháru deities are Durgá Bhawáni, Púrabi Bhawáni, Pátesari Bhawáni, Palhu, Bráju, Hilagarn, Jagannáth, Dharchandí and Kálí Bhawáni. They offer milk and cakes to Durgá Bhawáni, Púrabi Bhawáni and Pátesari Bhawáni; he goats, and rams to Palhu and Bráju; hens to Dharchandi; and young goats to Kálí Bhawáni. They call their spiritual guides Guru Bába and profess ignorance of Buddha by name. They consider the touch of the *Chamár*, *Bhangí*, *Halálkhor*, *Kori*, *Bánsphor*, *Hela*, *Sarkí*

¹ Dr. J. L. Stewart, J. A. S. B., 1865.

² Carnegie, Notes, 10, sq.

and *Lohár* pollution and clean themselves by sprinkling their bodies with water."

"The *Sonaha* are said to be an offshoot of the *Tháru*. They are found in the Sub Himalayan Districts wearing clothes made of a kind of blanket-ing called *vangara* and working as stone cutters, divers and gold-washers whence they take their name. They drink spirits made of unhusked rice (*dhán*), are not polluted by the touch of the meanest castes and worship departed ancestors. Their women are cunning in sorcery and they follow the customs of the *Thárus* in their marriages."¹

* **Thathera.**—(Skt. *tashthá*, rt. *sthá-kára*.) The seller of, as distinguished from *Kasera*, the maker of brass vessels: generally Hindu, but only an occupational caste. They are found in every district of Meerut, Agra, Rohilkhand, Benares, Jhānsi, Lucknow, Sitapur, Faizabad, Rae Bareli, Allahabad, (except Hamírpur) Divisions and in the Taráí.² Nesfield³ says that the *Kasera* moulds the alloyed metal and the *Thathera* polishes and engraves the vessels. The *Kaseras* are found in the Benares Division except Basti and Ballia: in Moradabad, Sháhjahánpur, Cawnpur, Jaunpur, Hamírpur, Kheri, Faizabad, Bahraich and Rae Bareli. The *Thathera* correspond to the *Tamota* or *Tamta* of the hills who are *Doms*. The trade is a very ancient one: *Tvashta* the Vulcan of the Hindu pantheon was the earliest worker in brass.⁴ There is a widespread tradition of *Thathera* supremacy in the east of the province prior to the Rájput invasion.⁵

Thavai.—(Skt. *sthapati*.) A bricklayer, mason: a term equivalent to *Ráj* (*qv*.)

Tihur.—A quasi-aboriginal tribe in Oudh, not migratory, but dispersed through villages. They have no fixed or definite religion: neither Hindus nor Musulmáns recognize them and their most solemn oath is on the spirits they drink. They are a despised race, very ignorant and extremely expert as thieves, but nevertheless generally laborious. Both sexes have but a nominal tie on each other, and they change a connection without compunction living together almost indiscriminately in large families. They are mild in disposition except when intoxicated and even then do seldom more than squabble and threaten each other. They will eat any thing but live chiefly on the coarsest grains and the poorest vegetables existing usually in great poverty. Their average age is only 30 or 35.⁶

Toriya, Turai, Turí.—A tribe of basket makers and coolies: found in Dehra Dún, Ballia, Gházipur and Mirzapur.⁷ They are perhaps the same as the *Turha* or *Turaha* who are a branch of the *Kahár* tribe.

¹ *Idem*, 12.

³ *Brief View*, 29.
Aryans, I, 275.

² *Census Report, North-Western Provinces*, 1881, Form VIII-B.

⁴ Muir, *Ancient Sanskrit Texts*, V, 226: Rajendralala Mitra, *Indo-*

⁵ *Oudh Gazetteer*, I, 22: 221 sq. 270, 275.

⁶ *People of India*,

II, 85.

⁷ *Census Report, North-Western Provinces*, 1881, Form VIII-B.

Turk.—(Known in Skt. as *turukva* residents of the *Turashka* country.) A term properly applied to the Mongolian Turkománs of Turkistán. It is sometimes synonymous with *Mughal* : and is sometimes applied by Hindus to any official of foreign birth. There is a tribe of this name in Moradabad who are described as a more manly set than the *Namuslim*. They appear to have come into the district long ago with some of the earlier Sayyid colonies.¹ In Azamgarh the term is applied to a Muhammadan sub-division of the *Koeris*.²

¹ *Settlement Report*, 22.

² *Settlement Report*, 34.

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